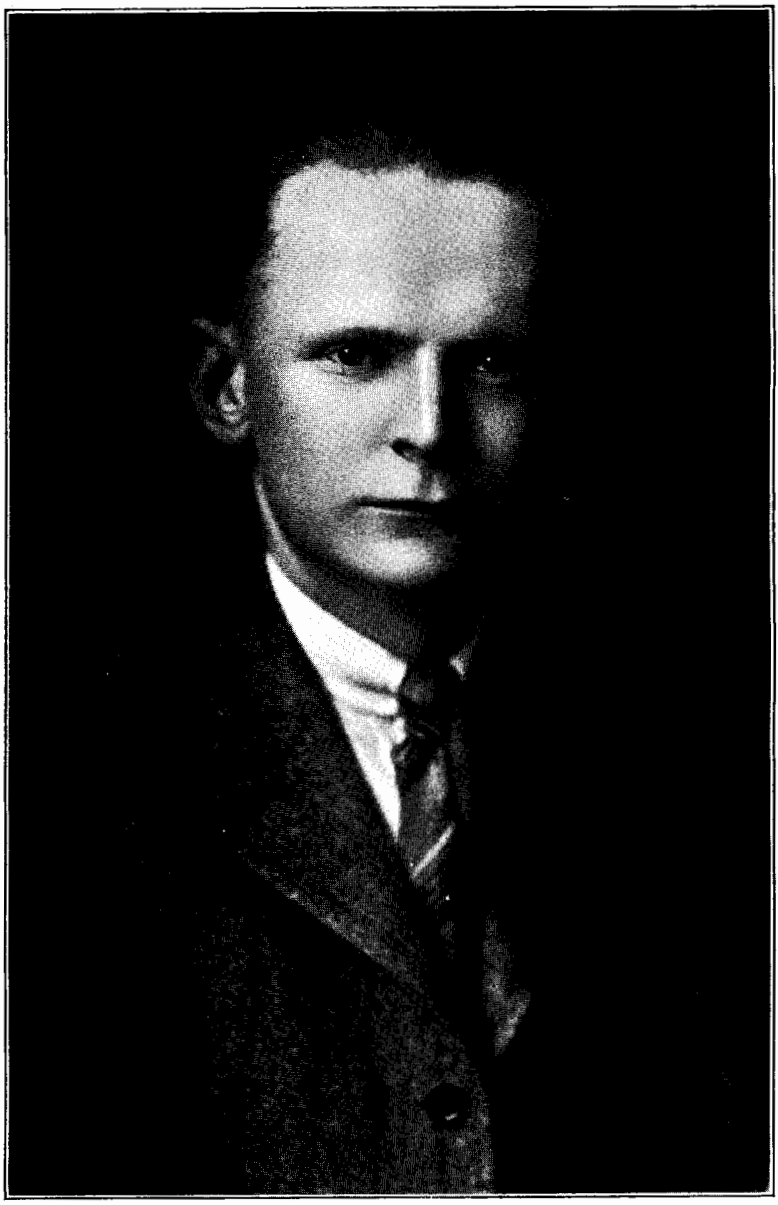
# THE PROJECTION OF THE ASTRAL BODY



SYLVAN J. MULDOON

# THE PROJECTION OF THE ASTRAL BODY

*By*

SYLVAN J. MULDOON

AND

HEREWARD CARRINGTON

AUTHOR OF "YOUR PSYCHIC POWERS: AND HOW TO DEVELOP THEM" "HIGHER PSYCHICAL DEVELOPMENT;" "MODERN PSYCHICAL PHENOMENA," ETC.

"In my opinion, it is this . . . notion of a subtle body, which for so many centuries has played the dominant *rôle* in the traditional psychology of both the East and the West, that is most deserving of being retried, reviewed and revised, to serve as a working hypothesis to co-ordinate and explain a very large number of these puzzling psychical phenomena."

G. R. S. MEAD, in *The Subtle Body*.

"These self-projections represent the most extraordinary achievements of the human will, and are perhaps acts which a man might perform equally well before and after death."

F. W. H. MYERS, in *Human Personality*.

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# PREFACE

WHEN my first out-of-the-body experiences occurred I was but twelve—so young and immature in mind that I did not realize their magnitude. The occurrences came about involuntarily and repeated themselves frequently, until I became so accustomed to them that, as a matter of fact, I soon regarded them as nothing extraordinary and seldom mentioned them even to members of my own family, to say nothing of keeping a record of them, although I had been urged to do so by many interested persons.

I had been told, by persons professing to know, that conscious projection of the astral body was nothing unusual, and that many psychics could produce it at will. I, too, wanted to be able to produce it at will, and I admit that I was envious of those who (I had heard) could do so. So I began a search for some one who could produce the phenomenon voluntarily. But my search proved fruitless, and eventually I concluded that I could not find that "some one." Thus I began to experiment with the phenomenon myself, and in this book you will find the results of my experiments.

Although we are living in the twentieth century we still have with us the intolerance of the Middle Ages, and I am not optimistic enough to believe that a great many will read without prejudice what I have to say. I have written this work with the idea of giving the results of my findings to other students of the occult. Unfortunately many occultists are of the belief that what is claimed to be conscious astral projection is nothing more nor less than a dream.

I am well aware of the fact that one must first experience conscious astral projection before he can believe in it, and I confess that I should not accept it as true myself, perhaps, had I not experienced it and *know* it to be true. The sceptic says, " I want the proof, the objective proof, then I will believe it ! "

And the projector replies, " You cannot have objective proof. You must *experience* it, then you will have the proof." The argument that the projector cannot prove to the sceptic that it is not a dream is of no avail ; for neither can the sceptic prove to the projector that it *is* a dream. Thus argument is useless—as useless as arguing the matter of a first cause or a last effect !

I stand on a clear-cut issue. I say *experience it.* " The proof of the pudding is in the eating ! " I have not tried to conceal anything

nor resorted to pseudo-arguments about the " dangers " involved, which is a common characteristic of most writers on this subject. I have given the specific methods for bringing about the projection of the astral body, as I know them, and I am willing to have the truth of my statements judged squarely by the results obtained through the practice of these methods. You want proof, and I say you can have it—but you must *experience it.* You want to know *how* you can experience it, and I tell you how to go about it. I can do no more.

In this volume I have related many of my experiences ; however, the experiences I have given do not in any way represent all which I have had ; a book this size could scarcely hold the accounts of all of them. I could never have gleaned the information which is contained herein by the few experiences which I have quoted.

The average human being is not interested in the experiences of others—he is interested in his own experiences ; and I have presupposed, in writing this book, that the reader wishes to know just *how* the phenomenon is produced, and not merely to read experiences. Although, as I have stated, I am not optimistic enough to believe that many will read what I have to say without prejudice, I *am* optimistic enough to believe that no one can give the methods which I have outlined a conscientious and thorough trial, and not obtain results.

Do not try to judge the book by reason alone. Judge it by experiment. I want no one to accept my word for what I have written. I say—experience it ! Follow the formulæ and judge the merits of my statements afterwards. That is the time to judge—*afterwards ;* not in advance !

I have been accused of being " superstitious," because of my belief in phantoms of the living and phantoms of the dead. Usually I find that my accusers are themselves superstitious on other subjects ! Recently a churchgoer told me that he did not understand how I, or any other person, could believe that he had a " ghost " inside him. Yet this same critic professed to believe the Bible from cover to cover—even that " Christ gave up the ghost " at death !

On the other hand the Materialist believes that it is superstition if anyone believes that the mind can exist apart from the brain. His theory is that the brain " oozes " thoughts, just as the liver oozes bile. And the Materialist (who cannot prove that the brain oozes thoughts) forgets that he cannot prove his argument—and demands proof of the spiritist ! If you press the Materialist for proof, he will tell you that by experiment (by experiment, remember) it becomes *evident* that the brain produces thought. And that is about the very thing the spiritist will tell you, *viz.*, by *experiment* it is evident that the brain does *not* produce thought ! Both Materialist and Spiritist must throw away *" reason "* and resort to *experiment.*

And that is all I ask the reader to do, to convince himself of the merits of what I have written : throw away reason and try experiment. It is my hope that all who are successful, even those who produce minor results (by following the methods contained herein), will make those results known to me : for I wish to collect the evidence ! I take this opportunity to express my thanks to Mr. Carrington for his valuable co-operation and assistance ; and to my fiancée, Miss Goodrich, for her help in typing the manuscript.

S. M.

# CONTENTS

PAGE

PREFACE . . . . . v

LIST OF ILLUSTRATIONS . . . . . xiii

INTRODUCTION. BY H. CARRINGTON . . . . . xv

EXTRACTS FROM LETTERS . . . . . xxxvii

CHAPTER I

Existence of the Astral Body long known—My first conscious projection 1

CHAPTER II

Astral catalepsy—Types of projection—Astral somnambulism—Conscious interruptions during astral somnambulism—Distant point projection—The phantom's three moving speeds—Morbidity an incentive to projection—Instantaneous astral exteriorization—An ephemeral conscious projection experience—Instantaneous projection is not uncommon—Collision may cause astral exteriorization—A projection caused by a mis-step—The fundamental law of astral projection—Intentional and unintentional projection both result from the same causes—Meaning of physical "incapacity"—Where and what is the conscious mind?—The hypnagogic state, neurosis and sleep—Sensation and emotion at different stages of exteriorization 10

CHAPTER III

Route the phantom travels in projection—Some symptoms of astral exteriorization—The astral cable—Cord-activity range—An interiorization caused by a noise—Repercussion of the astral body . 26

CHAPTER IV

Typical "projection" dreams—How I discovered the cause of many falling dreams—Types of "falls" or interiorizations—The causes of the different "falls"—How to break the repercussion in a falling dream—Types of flying dreams—The flapping dream—Head-thumping dream—Dream of moving toward a phantasmal object—Dream delusions . . . . . 37

CHAPTER V

Effect of instability—Eccentricities of the senses—Duplicate sense of touch—Phantom can pass through needle-points without feeling—Delusions of the senses during the hypnotic trance—Duplicate sensibility and obsession—The case of "89"—The painful bayonet case—Duplicate and shifting motivity—A "rap" produced at will, during exteriorization of motivity. . . . . 51

## CHAPTER VI

PAGE

The purpose of sleep—Dream control—Subjects of "nervous temperament" are best suited for psychic experiments—When outside cord-activity range the phantom is free—Prolonged projection—The projector cannot get lost—How the physical is recharged during projection—Not dead but sleeping!—The astral cable is akin to the umbilical cord . . . . . 68

## CHAPTER VII

Where the astral "line of force" makes contact with the bodies—Turning over in the air—The four brains of man—The pineal gland—The pituitary body—The Cosmic energy—Doctor Lindlahr's views on energy—Foods, fasting and psychic development—Fasting increases the inflow of Cosmic energy—How fasting aids astral projection—Consciousness uses up energy! . . . . 82

## CHAPTER VIII

Consciousness during astral projection—A "dreaming-true" experience—Awakened in the astral by a "noise"—The dream world—The "dream-control" method of projection—The proper dream will always project the phantom—Summary of the dream-control method—Bringing consciousness to the dream body . . . . 95

## CHAPTER IX

The factors which stimulate the subconscious Will to action—How I discovered that "desire" is an activating factor—The action of the unconscious phantom is governed by the "stress"—Sexual desire is a negative factor—Phantom projects more easily to a familiar place—Projecting from an unfamiliar to a familiar place—Phantoms of the dead are often dominated by the "stress" of desire or habit—The unconscious phantom sometimes moves material objects—A "haunter" under the stress of a desirable habit—An early morning "haunter"—The factor "enervation" . 110

## CHAPTER X

Determining the proper "stress" to use in developing—Incapacity—the fundamental difference between astral projection and physical somnambulism—An astral projection which was caused by thirst—A physical somnambulation which was caused by thirst—How I discovered that incapacity is an important factor—Some positive minor factors—Repercussion noises—"Light" a negative factor—An interiorization caused by excess light—Telepathic repercussion 125

## CHAPTER XI

How to induce "incapacity"—Developing a consciousness of Self—Dynamization of projection—What is "will"?—Typical dreams of projection—How to instil the stress of routine—How to instil the stress of thirst—Projecting to water . . . . . 145

## CHAPTER XII

PAGE

Conscious projection is rare—The passive Will—Inducing projection by the passive Will method—The results produced by dynamization of projection—Some typical projections . . . . . 163

## CHAPTER XIII

The crypto-conscious mind—Crypto-conscious manifestations often credited to phantoms of the dead—The various ways in which the mind functions—A superconscious projection—Automatic projection—A horrible experience—Why victims of violent death re-enact their death in the astral body—The case of Irene . . . 179

## CHAPTER XIV

The crypto-conscious mind and telekinesis—An astral projection in which I moved a physical object—" Raps " produced during a dream—The sex of the astral body—Inter-relation of the physical and astral counterparts—Composition of the astral body—Calculated weight of the astral body—The clothing of the phantom—" As a man thinketh "—Purgatory—Thought sustains the astral body—Earthbound phantoms not numerous—An encounter with an astral fiend . . . . . 195

## CHAPTER XV

Obsession—The Akashic Records—Enacting future events in the dream body—Many clairvoyant dreams are mistaken for astral projections—Dream consciousness is not the real consciousness—Death is merely a permanent projection . . . . . 218

## CHAPTER XVI

Projection during the sleep of anæsthesia—A peculiar dream—There may be other methods—A prophecy—All possess the powers of projection—Concerning morals—The demon theory—Conclusion . 234

INDEX . . . . . 239

# LIST OF ILLUSTRATIONS


| | FACING PAGE |
|---|---|
| SYLVAN J. MULDOON | *Frontispiece* |
| HEREWARD CARRINGTON | xiv |
| THE KA, VISITING THE MUMMY | xxii |
| THE PHANTOM, SLIGHTLY OUT OF COINCIDENCE | 6 |
| THE PHANTOM LYING IN THE AIR ABOVE THE PHYSICAL BODY | 32 |
| THE ROUTE THE PHANTOM TAKES IN PROJECTING | 52 |
| PHANTOM PROJECTED AND UPRIGHT WITHIN CORD-ACTIVITY RANGE | 64 |
| HOW THE PHANTOM INTERIORIZES | 82 |
| THE SWAYING OF THE ASTRAL BODY | 104 |
| OLD CHINESE PRINT, SHOWING THE PROJECTION OF THE ASTRAL BODY | 154 |
| THE DEPARTURE OF THE ASTRAL BODY AT DEATH | 186 |
| ATOMIC STRUCTURE OF THE ASTRAL BODY | 208 |

HEREWARD CARRINGTON

# INTRODUCTION

By HEREWARD CARRINGTON

THE Astral Body may be defined as the Double, or the ethereal counterpart of the physical body, which it resembles and with which it normally coincides. It is thought to be composed of some semi-fluidic or subtle form of matter, invisible to the physical eye. It has, in the past, been spoken of as the etheric body, the mental body, the spiritual body, the desire body, the radiant body, the resurrection body, the double, the luminous body, the subtle body, the fluidic body, the shining body, the phantom, and by various other names. In recent Theosophical literature, distinctions have been made between these various bodies; but for our present purposes we may ignore these distinctions, and speak of the "Astral Body" as some more subtle form, distinct from the organic structure known to Western science, and studied by our physiologists.

The broad, general teaching is that every human being "has" an astral body just as he has a heart, a brain and a liver. In fact, the astral body is more truly the Real Man than the physical body is, for the latter is merely a machine adapted to functioning upon the physical plane. But it must not be thought that the astral body is held to be the Soul of man either. That is a mistake often made. It is said to be the *vehicle* of the Soul—just as truly as the physical body is a vehicle—and constitutes one of the essential connecting-links between mind and matter. To the Materialist, of course, who regards mind merely as a product of certain brain activities, such a theory would appear superfluous and nonsensical. But the present book is not addressed to Materialists. It is addressed to those who believe in the reality of certain supernormal (psychical) phenomena, and in the theoretical possibility, at least, of the astral body. To all such students this book will, I am assured, prove a veritable mine of valuable and unique information.

## THE DOCTRINE

The astral body, then, coincides with the physical body during the hours of full, waking consciousness; but in sleep the astral body withdraws to a greater or lesser degree, usually hovering just above it, neither conscious nor controlled. In trance, syncope, while

fainting, when under the influence of an anæsthetic, etc., the astral body similarly withdraws from the physical. Such cases of withdrawal constitute instances of *automatic* or *involuntary projection.*

As opposed to such cases we place those of *conscious* or *voluntary projection,* in which the subject " wills " to leave his physical body, and actually does so. He is then fully alert and conscious in his astral body ; he can look upon his own physical mechanism, and travel about at will, perhaps viewing scenes and visiting places he has never seen before. Subsequently, he can verify the truth of these experiences by visiting the scenes or places in question. While fully conscious in the astral body, he seems to be possessed of extraordinary, supernormal powers. He can at will return to his physical body, or may be drawn into it again automatically by reason of some shock, fright or vivid emotion.

The astral and the physical bodies are invariably connected by means of a sort of cord, or cable, along which vital currents pass. Should this cord be severed, death instantly results. The only difference between astral projection and death is that the cord is intact in the former case, and severed in the latter. This cord—the " Silver Cord " spoken of in *Ecclesiastes*—is elastic, and capable of great extension. It constitutes the essential link between the two bodies.[1]

The above is a general, and very brief, summary of the doctrine and teachings regarding the astral body and its projection.

Now, although the literature regarding this subject is fairly voluminous, I have been unable to find anywhere in it much material of scientific value ; above all, next to nothing of a practical nature—*how to project the astral body.* If such a body actually exists, and can be projected voluntarily—as many individuals assert it can—why has so little practical advice and information ever been published regarding it ? It is all very well to dwell upon the possible " dangers " connected with such a procedure ; every sensible person realizes that they may very well exist, but would be willing to try the experiment just the same. Nevertheless, it is next to impossible to obtain any practical and precise information from those individuals who assert they can " project " at will ; and in this I feel sure psychic students everywhere will agree with me. Why should this be so ? I quite agree with Mr. Muldoon in thinking that the reason for all this secrecy is not on account of the theoretical "dangers" involved, but simply because these self-styled "teachers" *do not know.* They know that astral projection occurs ; they may have experienced it themselves ; but the actual details of the process—*how* it is accomplished—this they do *not* know, and consequently cannot tell others. The great value of the present book consists in the fact that this information is given to the world for

[1] See a brief article on "The Silver Cord," by Max Heindel, in *The Occult Digest,* May, 1928.

the first time ; and I cannot but believe that we have here a document of the utmost value—information for which psychic students have waited for years, and which might never have been given out had not a combination of fortuitous circumstances rendered its publication possible. It may therefore be of interest to the reader to know how the following book came to be written, and something of the author himself.

### HOW THIS BOOK CAME TO BE WRITTEN

In my book *Modern Psychical Phenomena*, I had devoted a chapter to the experimental projection of the astral body—summarizing the work of M. Charles Lancelin (to be discussed more fully later on). This material I amplified considerably in a later book, *Higher Psychical Development*. This dealt almost exclusively with the work of others, however, and I always felt that it was all most inadequate ; it epitomized everything that I had been enabled to unearth, however, dealing with this important subject. In November, 1927, I received a letter from Mr. Sylvan Muldoon, in which he said :

" I have recently finished reading your volumes on the ' Occult and Psychical Sciences.' . . . I was much interested in your chapter on ' Astral Projection,' as I have been a ' projector ' for twelve years—long before I knew that anyone else in the world ever did such things. . . . What puzzles me most is that you make the remark that M. Lancelin has told practically all that is known on the subject. Why, Mr. Carrington, I have never read Lancelin's work, but if you have given the gist of it in your book, then I can write a book on the things that Lancelin does not know ! . . . I have been wondering whether M. Lancelin is in fact a conscious projector. From what you have given, I have concluded either that Lancelin does not project at all, or that his subjects are not in the clear conscious state while exteriorized. Is this not reasonable ? If M. Lancelin or his subjects were clearly conscious, could they not give every detail of the phenomenon ? Of course they could ! But they do not. . . . Now I have been all through this, and I know every emotion, every move, every last detail that takes place from clear consciousness in the physical, out, into the astral with that same unchanged consciousness and back into ' coincidence.' . . . But the thing I marvel at most is that so little is said about the astral cord —the very foundation of the whole phenomenon. Is it possible that none of Lancelin's subjects ever examined this cord, nor even saw it ? . . . Nothing is told as to how this cord works, how it stabilizes the phantom, or throws it into instability. How large it is while the bodies are nearly in coincidence ; how it decreases in size and resistance up to a certain distance (which I have measured exactly), and so forth. Lancelin says that the phantom appears as if rocked by the wind, but he does not say what causes this. . . . Lancelin does not

tell how to control the astral cord, the mechanism which is the vital factor. He says that the astral body emerges from the solar plexus —which is anything but true. The bodies separate at all places simultaneously. The cord centres at a given plexus, and the ideal spot is the *medulla oblongata*, which has direct control over the organs of respiration in the oblivious physical body. Lancelin says nothing of suppressed desires and the condition of the heart-beat through the cord ; nor how to stabilize the phantom after the exteriorization is accomplished. He says nothing of the form the phantom takes ; how it moves in coming out ; how a cataleptic state ensues while the phantom is under control of the subconscious mind, and is still conscious. . . . He has not told of the various degrees of sight and hearing in the phantom ; nor how it travels, nor how it gets into a condition where it is helpless and unable to travel. . . . The Will Power part of the process is greatly over-stressed. There are other ways of accomplishing this besides will power. In fact, several other ways. And the Good Health idea is nothing short of a blunder. I say, and can prove it, that the nearer dead a person is, the easier it is to project. . . . I could go on telling you many more things about astral projection ; but I suppose that after all was said you would reply, ' Prove it.' But it cannot be so readily proved ! It would require a treatise upon the subject. I once thought of writing a book upon this topic, but abandoned the idea when everyone told me that I was ' crazy,' and found that no one would pay any attention to it. . . . Just the same, I have exteriorized enough to know that if you have given the gist of what is now known, then indeed there is much darkness upon the subject. . . . I might add that I am a boy twenty-five years old, and that if you even read this letter and take it seriously, it will be an honour to me. . . ."

It need hardly be pointed out that I realized at once that I had discovered some one possessed of a vast fund of most valuable information ; and I lost no time in replying at length, and in urging Mr. Muldoon to begin his book at once, which I promised to revise and edit and introduce. The following book is the result. I may say that Mr. Muldoon and myself have worked together upon it most harmoniously ; he has covered many points and tried many experiments which I have suggested to him, and in every way demonstrated his complete sincerity, and his scrupulous adherence to the truth. He makes no claims he cannot justify ; he advances no theories which are not based upon actual experiences ; if he does not know a certain thing, he frankly says so. The additional extracts from his letters (pp. xxxvii–xli) will bring this out even more clearly, and will also furnish the reader much valuable material, not included in the book. I may add that the bulk of this work was written when Mr. Muldoon was so ill that he could not get out of bed, and was never certain but that the next day might prove his last ! If ever a man may be expected to be truthful and sincere, it

would be at such a time. But the writer's truthfulness and sincerity are apparent in every line.

I should like to draw the reader's attention particularly to the fact that no wild or preposterous claims are anywhere made in this book as to what has been accomplished during these " astral trips." Mr. Muldoon does not claim to have visited any distant planets—and return to tell us in detail their modes of life ; he does not claim to have explored any vast and beautiful " spirit worlds " ; he does not pretend to have penetrated the past or the future ; to have re-lived any of his past " incarnations " ; to have read any " Akashic Records " ; to have travelled back along the stream of time, and reviewed the history of mankind, or the geologic eras of our earth. He asserts, merely, that he has been enabled to leave his physical body at will, and travel about in the present, in his immediate vicinity, in some vehicle or other, while fully conscious. This is perfectly rational, and is precisely what we should expect, on the theory that these " trips " are actual experiences. Assuming that some such entity as an Astral Body exists, and can at times be voluntarily detached from the physical body, everything else which is said falls naturally into place, and is precisely what might be expected to happen under such circumstances.

## THE DIFFICULTY OF " PROOF "

Of course, it may be replied : " Very true, provided the reality of your astral body once be established ! After once having swallowed the camel, it is useless straining at the gnat ! " But the evidence for the existence of some such entity as an astral or etheric body has been constantly accumulating—quite apart from these cases of conscious or voluntary " projection." The very first thing which struck the early investigators of the Society for Psychical Research, when they began their investigations, was the great number of apparitions coinciding with the death of the person thus represented ; and the result of the first Census, published in *Phantasms of the Living*, and of the second and far more extensive one, published in Vol. X of the S.P.R. *Proceedings*, confirmed the belief that such coincidences were more than chance would account for ; that there was some causal connection between the apparition and the death of the person whose " double " thus appeared. Quite logically, the attempt was made to explain the majority of these experiences as " telepathic hallucinations." But all of them could not be so readily explained, and even as the result of the first Census, Mr. Myers felt qualms as to the sufficiency of this explanation, as his " Note on a Suggested Mode of Psychical Interaction " clearly shows. The evidence for the objectivity of certain phantoms appeared, indeed, so strong that Mr. Andrew Lang was forced to write, in his *Cock Lane and Common Sense* (p. 206) : " . . . *Some* apparitions are ' ghosts '

—real objective entities, filling space." And it may be said that the evidence for this has considerably increased of late years—quite aside from " materializations " and similar manifestations. Into this evidence we have not, unfortunately, the time to enter now.[1]

It may be asserted, therefore, with considerable confidence, that the evidence for the existence of some sort of an " astral body " has been constantly accumulating as the result of our psychical investigations, and that this evidence is now very strong. It need hardly be pointed out that, if this were once definitely accepted, it would enable us to account for a large number of otherwise baffling phenomena very readily—haunted houses, apparitions seen by several persons at the same time, psychic photographs, clairvoyance, etc. ; and (assuming that such a body might occasionally move or affect matter) raps, telekinesis, " poltergeists," and other physical phenomena. In fact, once the objective existence of an astral body be postulated, a flood of light would be thrown upon psychic manifestations, both physical and mental.

Now, quite apart from such collateral evidence, there have always been individuals who have asserted that they could leave the physical body at will, and travel about in some " astral body " for a longer or shorter period of time—retaining consciousness throughout. The difficulty has always consisted in furnishing *proofs* of such claims. Indeed, this is a most difficult thing to do, in view of the fact that the experience must of necessity be subjective ; and it is an open question whether such proofs have been furnished even in the present book. However, the attempt has been made to do so ; and the specific instructions which have been given will perhaps enable others to " project " themselves—thereby affording them the best possible means of verifying the accuracy of the statements made. Should a number of (otherwise sensible !) persons come forward and assert that they too have succeeded in voluntarily projecting their astral bodies, this question would at once assume a very different *status*.

In the present book, Mr. Muldoon has discussed both falling and flying dreams, and has advanced the ingenious theory that many of these may be due to actual movements of the astral body. Of course, Mr. Muldoon would be the first to admit that the majority of such dreams are due to ordinary psychological—even physiological—causes, and, as examples of " illusions of levitation " pro-

[1] It need hardly be said that alleged " spirit communications " have invariably asserted this to be a fact. Thus, in Dr. Hodgson's Second " Report on the Trance Phenomena of Mrs. Piper," we read :

" The statements of the ' communicators ' as to what occurs on the physical side may be put in brief general terms as follows. We all have bodies composed of ' luminiferous ether ' enclosed in our flesh and blood bodies. The relation of Mrs. Piper's etherial body to the etherial world, in which the ' communicators ' claim to dwell, is such that a special store of peculiar energy is accumulated in connection with her organism, and this appears to them as ' a light.' . . . " etc. (*Proc.*, XIII, p. 400).

duced by such purely physiological mechanisms, I cannot do better than summarize the interesting articles of Mr. Lydiard H. Horton, which appeared in the *Journal of Abnormal Psychology* (April, 1918 ; June, 1918 ; August, 1919), in which he attempted to prove this fact—that such illusions of levitation may be so produced—even without sleep ! He induced a number of experimental subjects to lie upon a bed or couch, and relax *completely*. Upon the degree of relaxation thus attained depends the success of the experiment. If the patient can induce this complete relaxation of the muscular system without falling asleep, he will often experience an " illusion of levitation." " Out of the thirty subjects who relaxed completely, and of the twenty or so who retained consciousness after they had completely relaxed, eight of them reported illusions of levitation."

The following are typical experiences of this nature :

" One of them jumped out of the chair and was afraid to continue the experiment, so realistic was his apperception of a soaring motion.

" Another, this time a woman, gripped the chair in the momentary belief that she was floating away ; two others reported that they felt ' caught up ' by a wave, but that their reason reassured them at the time.

" One other enjoyed the sensation so much that he took it as a matter of course, and supposed it was part of the ' treatment.' One other said that if his head had been as light as his body he would surely have floated away. He reported himself ' just floating away,' the sensation being overwhelmingly real. . . ."

Mr. Horton attempts to account for all such cases as follows :

" The mechanism underlying the flying dream and the levitation illusion is attributed, mainly, to the functions of the adrenal-sympathetic nervous system. . . . The genesis of the illusion of levitation does not come from the diminution of tactile sensations. Whether due entirely to an inhibition in the course of the pressure sense tracts (deep sensibility, I mean), or merely to lessening of actual muscle pressure, is a question. I think the latter is a great factor, but that the sensory ' inhibition ' is real too. . . . This of itself does not become the adequate or efficient basis of the illusion of levitation till the vaso-motor relaxation supervenes. Out of the combination there arises the bodily ' stimulus ' (negative in this case) which becomes the foundation of the illusion of soaring. . . ."

This attempted explanation, it will be observed, differs essentially from that offered by Horace G. Hutchinson (in his *Dreams and their Meanings*) and also that of Havelock Ellis (in his *World of Dreams*) which is that " flying dreams " are best explained by a combination of respiratory sensations together with cutaneous anæsthesia. It is quite possible that some such explanation may ultimately be found for, and will adequately explain, many ordinary flying dreams ; but it must be emphasized emphatically that such dreams are quite different from clean-cut instances of " projection," and that any

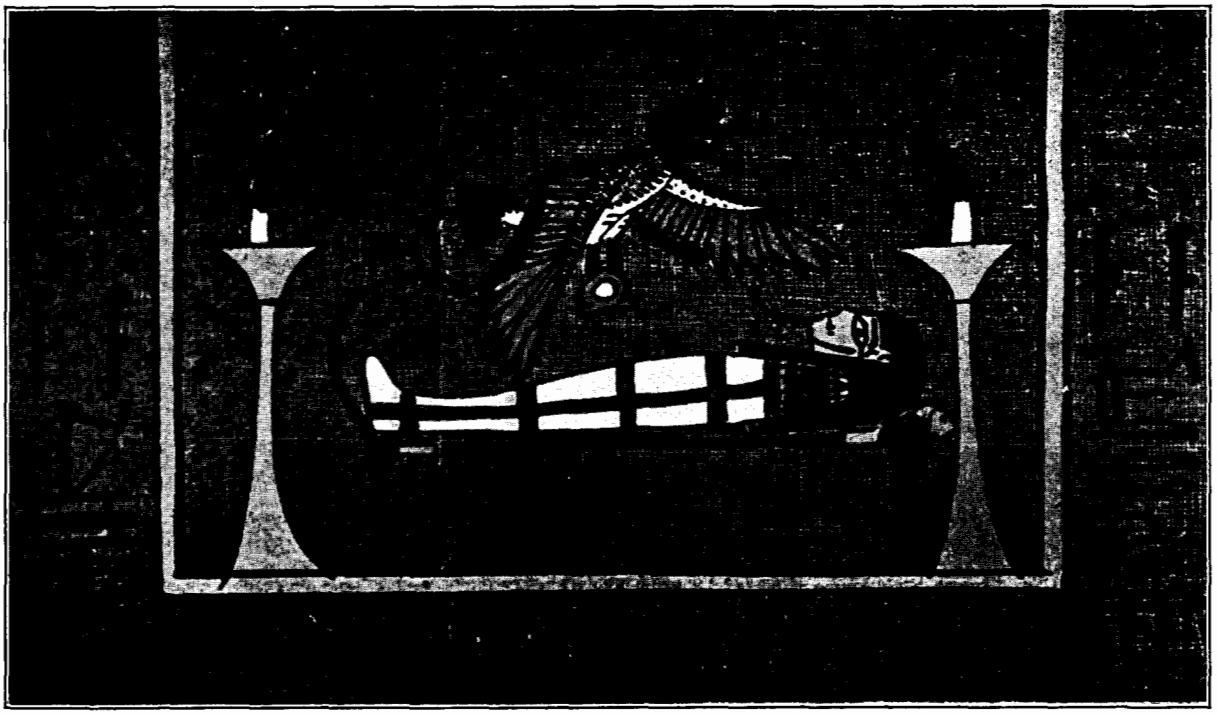
explanation of the latter by such principles is absolutely unjustified —just as unjustified as, *e.g.* the attempt to " explain " the supernormal knowledge displayed in Mrs. Piper's trance by postulating some physiological causation of that trance. The essential problem would remain untouched. In all cases of astral projection, it must be emphasized that clear consciousness of Self is maintained by the subject, while he is outside his body ; he can look back and see his body ; he can view his present surroundings ; he can observe people, and note distant scenes and events just as they are—or are occurring —which he could not possibly have seen and known, but which he was afterwards enabled to verify and check off as correct. This is the distinctly supernormal factor involved, which is the *crux* of the whole matter ; and for this no purely physiological explanation in any way accounts. In his experiments, Dr. Horton succeeded only in producing the illusion of levitation, which is not even a flying dream ; and a flying dream is, according to Mr. Muldoon, again an entirely different matter from a conscious projection !

## HISTORICAL

It is hardly necessary to remind the reader that the Egyptians believed implicitly in the KA—which might be said to correspond to our conception of the " Astral Body." This KA was not the Soul of man, it must be understood, but its *vehicle*—just as the astral body is thought to be the vehicle of the mind and soul to-day. It was this KA which visited the mummified body from time to time, and was usually depicted as a sort of bird-like Double of the deceased. Many of the older Egyptian paintings show this. The wanderings and trials of the dead man in the Under World are described at great length in the Egyptian *Book of the Dead*, and in other early writings.

Even more striking and important, from our point of view, however, is the recently translated *Tibetan Book of the Dead*, edited by Dr. W. Y. Evans-Wentz, and published by the Oxford University Press (1927). This work—the *Bardo Thödol*—was probably first committed to writing in the eighth century A.D., and embodied teachings much older. The manuscript from which the present translation is made is judged by experts to be between 150 and 200 years old. As the reader may have surmised, it deals with the same general topic as the earlier Egyptian work ; but, from our modern point of view, is far more " rational," and many of its teachings correspond, in a remarkable way, with those of Occult and Psychical Science. A very brief summary of those portions of the book which deal more or less directly with our theme will doubtless prove of interest.

When a man is about to die, a *Lama* is called in, whose duty it is to attend to the dying man and usher him properly into the next world. The arteries on the sides of the neck are pressed. This is



THE ASTRAL BODY, OR *KA*, VISITING THE MUMMY

done to keep the dying person conscious, with the consciousness rightly directed. For the nature of the Death-consciousness determines the future state of the "soul-complex," existence being the continuous transformation of one conscious state to another. The pressing of the arteries regulates the path to be taken by the outgoing vital current (*Prana*). The proper path is that which passes through the Foramen of Monro. "If the expiration is about to cease, turn the dying one over on the right side, which posture is called the 'Lying Posture of a Lion.' The throbbing of the arteries (on the right and left sides of the throat) is to be pressed. If the person dying be disposed to sleep, or if the sleeping state advances, that should be arrested, and the arteries pressed gently but firmly. Thereby the vital force will not be able to return from the median nerve and will be sure to pass out through the Brahmanic aperture. Now the real setting face to face is to be applied. At this moment, the first glimpsing of the *Bardo*, of the Clear Light of Reality . . . is experienced by all sentient beings."

All the time the patient is dying, the *Lama* urges him to keep his mind tranquil and poised, so that he may see and enter into the Clear Light of Reality, and may not be troubled with hallucinations or "thought-forms" which have no objective existence, save in his own mind. The *Lama* superintends the whole process of the withdrawal of the astral body from the physical at death. "It is commonly held that the process (of separation) takes from three and one-half to four days, unless assisted by a priest called *hpho-bo* (pron. *pho-o*), or 'extractor-of-the-consciousness-principle'; and that, even if the priest be successful in the extracting, the deceased ordinarily does not wake up to the fact of being separated from the human body until the said period of time has elapsed."

If the mind of the dying person has not been properly concentrated upon the Clear Light, he is liable to see scores of devils and demons of all sorts! But it is emphasized over and over again in the book, that these demons have no actual, objective existence: they are merely hallucinations, or "thought-forms," having no actuality, save in the mind of the seer. They are all purely symbolical. The mind is capable of manufacturing these, or creating them, just as we do every night in our dreams. He must cleave his way through these into the Clear Light of the Void. The sooner he can do this, the sooner is "liberation" attained.

The teachings concerning the astral body are very clear and concise: "When thou wert recovered from the swoon (of death) thy Knower must have risen up in its primordial condition and a radiant body, resembling the former body, must have sprung forth. . . . It is called the desire-body. . . . The Bardo-body hath been spoken of as 'endowed with all sense-faculties.' . . . Unimpeded motion implyeth that thy present body being only a desire body is not a body of gross matter. . . . Thou art actually endowed with the power

of miraculous motion. . . . Ceaselessly and involuntarily wilt thou be wandering about. To all those who are weeping (thou shalt say) 'Here I am, weep not.' But they not hearing thee, thou wilt think, 'I am dead!' And again, at that time, thou wilt be feeling very miserable. Be not miserable in that way. . . . There will be a grey, twilight-like light, both by night and by day, and at all times. . . . Even though thou seekest a body, thou wilt gain nothing but trouble. Put aside the desire for a body; and permit thy mind to abide in the state of resignation, and act so as to abide therein. . . . These are the indications of the wandering about on the *Sidpa Bardo* of the mental body. At the time, happiness and misery will depend upon *Karma*. . . ."

### THE LITERATURE OF THE SUBJECT

Much has been written, in the past, concerning the Astral Body—mostly in books devoted to "Magic" and "Occultism." I believe that I have gone through the majority of such works carefully, in my endeavour to find some practical information bearing upon this question, but with little result. Thus, there are numerous references to the astral body in *e.g.* Eliphas Levi's *Doctrine and Ritual of Magic*, in his "Key of the Mysteries" (published in *The Equinox*, Vol. X); in A. E. Waite's *Mysteries of Magic*, and his *Occult Sciences*; in Dr. Franz Hartmann's *Magic, White and Black*, and in the various writings of Paracelsus. In the older works upon Sorcery and Witchcraft there are, of course, frequent allusions to astral projection. Theosophical literature is full of this subject, but even here I have been unable to find anywhere precise information—any practical instructions as to *how* the projection of the astral body is to be accomplished. This is true not only of the older works, such as Leadbeater's *The Astral Plane*, and Annie Besant's *Man and his Bodies*, but also the newer and more voluminous treatises, such as those of Major Arthur E. Powell—*The Etheric Double, The Astral Body, The Mental Body*, etc. In all these books, much theoretical information is given (of course, from the strictly Theosophical point of view) but very little practical advice. The same criticism applies to D'Assier's book *Posthumous Humanity: A Study of Phantoms*. Some interesting spontaneous experiences are given in *Little Journeys into the Invisible: A Woman's Actual Experiences in the Fourth Dimension*, by M. Gifford Shine; *Some Occult Experiences*, by Johan van Manen; *My Travels in the Spirit World*, by Caroline D. Larsen, and in other books of the kind; while some curious lore of a general nature is contained in *The Astral Light*, by "Nizida." An interesting historic study of this subject is given in G. R. S. Mead's *Doctrine of the Subtle Body in Western Tradition*, in which he summarizes the views of the early Fathers, as well as the later conceptions. Charles Hallock's book *Luminous Bodies: Here and Hereafter*, contains little

to the point. Occasional references to what Mr. Myers (in his *Human Personality*) called "Self Projection" may be found scattered through the *Journals* and *Proceedings* of the S.P.R., and the very striking case of Dr. Wiltse (*Proceedings*, VIII, pp. 180–194) is, of course, classical. The case of the Rev. L. J. Bertrand (pp. 194–200) is also of considerable interest; while the same may be said of the case recorded by Dr. I. K. Funk, in his *Psychic Riddle*, pp. 179–185.[1] Mr. A. Campbell Holmes has some remarks upon "The Double" in his *Facts of Psychic Science and Philosophy*, while I have devoted chapters to the subject in my *Modern Psychical Phenomena*, and *Higher Psychical Development*. Several years ago, Mr. Prescot Hall published in the *Journal* of the A.S.P.R. a number of "communications" of considerable interest, which he had received regarding the astral body through the instrumentality of a blind medium. Their value, of course, depends altogether upon the authenticity of their source.

This is practically all the published material which I have been enabled to find relative to the astral body and its projection, with the exception of Mr. Oliver Fox's articles in the *Occult Review*, to be quoted presently, and two books in French. These are: *Le Fantôme des Vivants*, by H. Durville, and *Méthode de Déboublement Personnel* (Extérioration de la Neuricité: Sorties en Astral), by M. Charles Lancelin. These will be quoted and referred to more fully later on. But, as I have said, with these exceptions, I have found practically nothing of value in the entire literature of the subject; and this criticism is especially true when we come to the most important and central theme of all, *viz.* how to project the astral body experimentally and retain consciousness within it. Upon this vital theme our authorities are especially silent!

It is just here that Mr. Muldoon is most explicit. He explains in the greatest detail just how the projection of the astral body is to be effected, and he describes precisely what takes place in the subject's mind and body during such a projection—together with many other details connected with the process. Any impartial reader will agree, I think, with the conclusion that it would be impossible for Mr. Muldoon to have written as he has—to have acquired this knowledge—without in some sense experiencing what he claims to have experienced. His reading upon the subject has been very scant; his contact with anyone liable to possess even a tithe of this information is next to impossible—when we take into account the fact that he lives in an obscure village in the Middle West. No; his knowledge has been gained at first-hand, and as the result of actual experimentation; that is very evident. How such information could have been acquired—had he not actually undergone these experiences—I leave it for the reader to decide.

[1] Extracts from these cases are given elsewhere.

## SPONTANEOUS CASES

As before mentioned, there are two types or varieties of astral projection: the *spontaneous* and the *experimental.* In the former, the individual undergoing the experience merely finds himself " projected " without knowing how or why ; he finds himself outside his own physical body—which he can clearly see—but how he got there he does not know. In the latter, the experimenter makes a determined and voluntary effort to " project "—usually to some definite locality—and wakes up, to find himself there, or *en route.* Of course, the vast majority of such attempts end in failure ; successes are extremely rare. Or the subject may be " seen " by some individual at the locality in question, and remain quite unconscious of his apparent success. Examples of all types or varieties of projection are to be found in this book, together with an analysis of the *modus operandi* involved, and an explanation of the success or failure, as the case may be.

Let us consider, first of all, a few typical cases of " spontaneous " projection. As before stated, this may occur, theoretically, when the subject is asleep, in trance, while under the influence of an anæsthetic, etc. Or it may occur when the subject is awake and conscious, but merely relaxed—at least at the beginning of the experience. A good illustration of this may be found in a recently published book entitled *My Travels in the Spirit World,* by Caroline D. Larsen, where we read :

" . . . Suddenly I underwent a very strange experience. A feeling of deep oppression and apprehension came over me, not unlike that which precedes a fainting-spell. I braced myself against it, but to no avail. The overpowering oppression deepened, and soon numbness crept over me untll every muscle became paralyzed. In this condition I remained for some time. My mind, however, was still working as clearly as ever. At first I heard the music (downstairs) plainly, but soon the sounds began to slip away from me by degrees until finally everything became a blank, and I was unconscious to life and the world. How long this state lasted I do not know. What happened during this period I am also unable to relate. The next thing I knew was that I, myself, was standing on the floor beside my bed looking down attentively at my own physical body lying in it. . . . I recognized every line of that familiar face, pale and still as in death, the eyes tightly closed and the mouth partly open. The arms and hands rested limp and lifeless beside the body. . . . I turned and walked slowly towards the door, passed through it and into a hall that led to the bathroom. . . . Through force of habit I went through the motions of turning on the electric light, which, of course, I did not actually turn on. But there was no need for illumination, for from my body and face emanated a strong whitish light that lighted up the room brilliantly. . . ."

In the case published by Dr. I. K. Funk, in his *Psychic Riddle* (pp. 179–185), the writer describes how he " lost control of his body " —by reason of a cold numbness which spread over it, on a number of occasions—before having his first conscious projection. On the occasion in question, after these preliminary symptoms, he first of all became momentarily unconscious : " . . . There came a flashing of lights in my eyes and a ringing in my ears, and it seemed for an instant as though I had become unconscious. When I came out of this state, I seemed to be walking in the air. No words can describe the exhilaration and freedom that I experienced. No words can describe the clearness of mental vision. At no time in my life had my mind been so clear or so free. . . . I became conscious of being in a room and looking down on a body propt-up in bed, which I recognized as my own. I cannot tell what strange feelings came over me ! This body, to all intents and purposes, looked to be dead. There was no indication of life about it, and yet here I was, apart from the body, with my mind thoroughly clear and alert, and the consciousness of another body to which matter of any kind offered no resistance. . . . After what might have been a minute or two, looking at the body, I began to try and control it, and in a very short time all sense of separation from the physical body ceased, and I was only conscious of a directed effort toward its use. After what seemed to be quite a long time, I was able to move, got up from the bed and drest myself, and went down to breakfast. . . ."

As to the criticism invariably advanced—that this was a mere " vivid dream "—the writer says :

" I know that many people may think that the statements recorded here are simply the result of an active imagination or perhaps a dream, but they are neither the one nor the other. If the whole world were to rise up . . . it would not make one particle of difference in my mind, as I am absolutely certain that I have been as free from my physical body as I ever will be, and that my life apart from it was far more wonderful than any life I have ever experienced in it. . . ."

The case of Dr. Wiltse is very well known. It was first printed in the *St. Louis Medical and Surgical Journal*, November, 1889, and afterwards in Vol. VIII of the S.P.R. *Proceedings*. It was also published, in part, in *Human Personality* (Vol. II, pp. 315–22). In view of this, only a few brief extracts from this most interesting case will be given—referring the reader to the above sources for the full account. After a few preliminary remarks and descriptions, Dr. Wiltse goes on to say :

" . . . With all the interest of a physician I beheld the wonders of my bodily anatomy, intimately interwoven with which, even tissue for tissue, was I, the living soul of that dead body. . . . I watched the interesting process of the separation of soul and body. By some power, apparently not my own, the Ego was rocked to an fro,

laterally, as a cradle is rocked, by which process its connection with the tissues of the body was broken up. After a little time, the latter motion ceased, and along the souls of the feet, beginning at the toes, passing rapidly to the heels, I felt and heard, as it seemed, the snapping of innumerable small cords. When this was accomplished I began slowly to retreat from the feet, towards the head, as a rubber cord shortens. . . . As I emerged from the head I floated up and down and laterally like a soap-bubble attached to the bowl of a pipe until I at last broke loose from the body and fell lightly to the floor, where I slowly rose and expanded into the full stature of a man. I seemed to be translucent, of a bluish cast and perfectly naked. . . . I directed my gaze (to the bed) and saw my own dead body. It was lying just as I had taken so much pains to place it, partially upon the right side, the feet close together, and the hands clasped across the breast. I was surprised at the paleness of the face. . . . I turned and passed out of the open door. . . ."

Dr. Wiltse then relates a number of mental experiences which he had during his extended " trip "—including the perception of certain things which he did not know existed, but which were subsequently verified and found correct—and, at the conclusion of his astral journey, he was suddenly arrested by what appeared to be a dense, black cloud : " A small, densely black cloud appeared in front of me and advanced toward my face. I knew that I was to be stopped. I felt the power to move or to think leaving me. My hands fell powerless to my sides, my shoulders and head dropped forward, the cloud touched my face and I knew no more. . . ."

When he regained consciousness, he was in his own physical body.

The case of the Rev. L. J. Bertrand, also given in *Proceedings*, Vol. VIII, p. 194, is thus summarized by Mr. Myers :

" During a dangerous ascent of the Titlis, Mr. Bertrand separated from his companions, sat down to rest, and became paralyzed by the cold. His head, however, remained clear, and he experienced the sensation described by Dr. Wiltse of passing out of his body and remained attached to it by ' a kind of elastic string.' While in this condition, he had clairvoyant impressions about his absent companions, and much astonished them on their return by describing their doings to them. . . ."

### EXPERIMENTAL CASES

We now come to cases of *voluntary* or *experimental* projection. These, as I have said, are much rarer, and—apart from a few scattered cases (possibly) in *Phantasms of the Living*—are limited more or less to Mr. Fox's records, in the *Occult Review*—to be quoted presently—and a few dubious and historic cases, fairly " remote." Two books have been published in French, however, dealing with

this subject ; one by M. Charles Lancelin, the other by M. Hector Durville. Both of these works deal with the attempt to " extract," as it were, the astral body from the " magnetized " subject while in a state of trance. Neither of them contains cases of *self*-projection. The subject was placed in a deep magnetic or mesmeric (as distinct from hypnotic) trance, and suggestions were then given that the subject should, if possible, leave his (or her) own body, and move away from it for some appreciable distance. A variety of ingenious experimental tests were then made, to ascertain, so far as possible, that this had been successfully accomplished.

I shall not now stop to consider the work of M. Lancelin, as I have already summarized it quite fully in my *Modern Psychical Phenomena*, and in *Higher Psychical Development*, and Mr. Muldoon has dealt with it at considerable length in the present volume. I may, however, give a brief summary of the findings of M. Durville, as given in his book *Le Fantôme des Vivants*.

The book is divided into two parts : Part I being historical and theoretical, dealing with the general theory of the " double," and citing a number of ancient and more modern cases which might possibly be considered examples of its manifestation.[1] Part II is experimental, dealing with cases in which the astral body was apparently projected, while the subject was in deep "magnetic" trance. Some of this material is of considerable interest, and agrees remarkably with the descriptions and experiences of Mr. Muldoon. Thus we read (p. 189) : " The subject of the experiment is constantly *en rapport* with the " double " through the intermediary of a fluidic cord, capable of elongation. . . . Usually this is cylindrical, but may sometimes appear to be a sort of ribbon. . . ." As to the *clothes* of the phantom, these seem to be composed of a sort of " fluidic gauze " (p. 215). Various sense-impressions are conveyed to the body by means of the astral cord (p. 235). The question of temperature is important ; and too much light has a detrimental effect upon the astral body. Experiments with the dynamometer showed that the muscular strength (grip) of the subject was always greater after projection than before (p. 152). On the contrary, the temperature of the hand—particularly of the right hand—almost invariably fell as the result of the experiment (pp. 195–197). One chapter is devoted to the action of the phantom upon (a) the double of another subject—both being " projected " at the same time ; and (b) upon the physical body of another person. Some positive results were apparently secured in both cases. Calcium sulphide screens were then placed at some distance from the subject, and the suggestion was given that the phantom should approach one or other of these screens. As it did so, the screen in question glowed up with added brilliance as the result of the proximity of the astral body

[1] Such as cases recorded in Owen's *Footfalls* ; *The Debatable Land* ; Mrs. Crowe's *Night Side of Nature* ; certain cases in *Phantasms of the Living* ; etc.

(pp. 275–280). Some successes are also reported in obtaining physical movements of objects and raps, and in moving the straw of a Sthenometer, at a distance from the entranced subject—by the projected astral body (pp. 297–332). The last chapter details a number of attempts to photograph the astral body, and various vital radiations emitted by it or by the physical body. M. Durville concludes his book as follows :

1. Projection of the astral body is a certain fact, capable of being demonstrated by means of direct experiment. This also demonstrates to us that living force is independent of matter, and that our Individuality is composed of a physical body and an intelligent Soul —and a vital link, the astral body.

2. Since this phantom can exist and function apart from the physical body, it may also exist after death. That is, Immortality is a fact which is thus proved scientifically.

This apparently little-known work of M. Durville is full of curious and interesting material, and if one could be assured that the results attained were all scientifically accurate, would constitute a treatise of first-rate importance. It is to be noted that many of his findings tally, in a very striking manner, with those of Mr. Muldoon. Some critical comments on these results are to be found in the text of the present book.

### MR. OLIVER FOX'S EXPERIENCES

The only detailed, scientific and first-hand account of a series of conscious and voluntarily controlled astral projections which I have ever come across is that by Mr. Oliver Fox, published in the *Occult Review* for 1920 (pp. 256–264 ; 317–327). These articles were entitled, respectively, " The Pineal Doorway," and " Beyond the Pineal Door," and embody the author's personal experiences. I shall endeavour to summarize very briefly—quoting a few especially important passages *verbatim*.

Mr. Fox very logically begins by placing squarely before the reader the two alternate theories which might be advanced to account for his experiences. These are (a) exceptionally vivid dreams, and (b) real projections. Which of these is the correct explanation ? Mr. Fox admits that it is extremely difficult to prove the latter theory objectively, and therefore thinks it wiser to confine himself to a description of his own experiences and a summary of his own methods of development, hoping that others might possibly obtain the same results by following his advice, thereby proving the reality of astral projection for themselves.

The first step (says Mr. Fox) consists in acquiring a certain dream-control—but not the same *kind* of dream-control as that detailed in the present book. It consists in acquiring, *by observing some incongruity or anachronism, the knowledge that one is dreaming*. I quote Mr. Fox's own words :

" Eighteen years ago, when I was a student at a technical college, a dream impelled me to start my research. I dreamed simply that I was standing outside my home. Looking down, I discovered that the paving stones had mysteriously changed their position—the long sides were now parallel to the curb instead of perpendicular to it. Then the solution flashed upon me : Though that glorious summer morning seemed as real as real could be, I was *dreaming !* Instantly the vividness of life increased a hundredfold. Never had sea and sky and trees shone with such glamorous beauty ; even the commonplace houses seemed alive and mystically beautiful. Never had I felt so absolutely well, so clear-brained, so divinely powerful. Verily the world had become my oyster. The sensation was exquisite beyond words ; but it lasted only a few moments, and I awoke. As I was to learn later, my mental control had been overwhelmed by my emotions ; so the tiresome body asserted its claim and pulled me back. And now I had a (to me) wonderful new idea : Was it possible to regain at will the glory of the dream ? Could I *prolong* my dreams ?

" I have italicized the heading of this section.[1] It sounds simple ; but in practice I found it one of the most difficult things imaginable. A hundred times would I pass the most glaring incongruities, and then at last some inconsistency would tell me that I was dreaming ; and always the knowledge brought the change I have described. I found that I was then able to do little tricks at will—levitate, pass through seemingly solid walls, mould matter into new forms, etc. ; but in these early experiments I could stay out of my body only for a very short time, and this dream consciousness could be acquired only at intervals of several weeks. To begin with, my progress was very slow ; but presently I made two more discoveries :

" 1. The mental effect of prolonging the dream produced a pain in the region of the pineal gland—dull at first, but rapidly increasing in intensity—and I knew instinctively that this was a warning to me to resist no longer the call of my body.

" 2. In the last moments of prolonging the dream, and while I was subject to the above pain, I experienced a sense of *dual consciousness*. I could feel myself standing in the dream and see the scenery ; but at the same time I could feel myself lying in bed and see my bedroom. As the call of the body grew stronger the dream-scenery became more faint ; but by asserting my will to remain dreaming, I could make the bedroom fade and the dream-scenery regain its apparent solidity. . . ."

The thought then occurred to Mr. Fox : What would happen if he were to disregard this pain and " force " his dream-consciousness still further ? Not without some trepidation, he finally did so ; a sort of " click " occurred in his brain, and he found himself " locked out " in his dream. He no longer seemed connected with his physical

[1] *By observing* . . . etc.

body ; the sense of dual consciousness vanished ; the ordinary sense of time likewise disappeared, and he found himself free, in a new world. This was his first conscious projection.

It lasted only a short time. Owing partly to the sense of utter loneliness, he experienced a sort of panic. Instantly, the same strange cerebral click was heard, and Mr. Fox found himself back in his physical body, completely cataleptic ! Very gradually, he regained control of his organism, moving first one muscle and then another. " Suddenly the trance broke, my eyes opened, and I was free. I jumped out of bed with great joy, and immediately collapsed upon the floor, being overwhelmed with nausea. I felt ill for two or three days afterwards. . . ."

Just here, Mr. Fox enumerates what appear to him to be the possible dangers connected with these experiments. These are :

1. Heart-failure, or insanity, arising from shock.
2. Premature burial.
3. Obsession
4. Severance of cord.
5. Repercussion effects upon the physical vehicle.

Of course, as Mr. Fox wisely remarks, the last three of these would be scorned by the orthodox scientist. It may be added here that all these dangers are more imaginary than real, and are dealt with very fully in the present book.

The chief characteristics of these astral projections Mr. Fox summarizes thus :

1. The body appears to be in a semi-rigid condition, which may approach in severity the seeming cataleptic state already described.
2. Though the eyes are closed, the room is plainly visible ; and the atmosphere also, so that one gets an effect rather like particles of dust illuminated by the sun—or roughly a golden glow, very variable in its intensity. Behind this, as it were, and only just on the border-line of visibility, is something like a mass of frog's eggs, bluish-grey in colour and vibrating.
3. Physical sounds are distinctly audible.
4. In this condition one is liable to any imaginable hallucination or sight or sound ; or, to voice the other view, one is both clairvoyant and clairaudient.
5. In this condition, especially if it be mistaken for the waking state, one falls an easy prey to wild and unreasonable *fear*.
6. One is conscious of strange atmospheric stresses—the before-a-storm feeling, but enormously intensified.

So far, Mr. Fox had never succeeded in effecting a true *projection without any break in consciousness*. He always felt that some one, or something, was holding him back. " It was like getting past the

'Dweller on the Threshold.'"[1] Then the solution of the problem suddenly occurred to him: "I had to force my incorporeal self through the doorway of the pineal gland, so that it clicked behind me. . . . It was done, when in the trance condition, simply by concentrating upon the pineal gland and willing to ascend through it. The sensation was as follows: my incorporeal self rushed to a point in the pineal gland and hurled itself against the imaginary trap-door, while the golden light increased in brilliance, so that it seemed the whole room burst into flame. If the impetus was insufficient to take me through, then the sensation became reversed; my incorporeal self subsided and became again coincident with my body, while the astral light died down to normal. Often two or three attempts were required before I could generate sufficient will-power to carry me through. It felt as though I were rushing to insanity and death; but once the little door had clicked behind me, I enjoyed a mental clarity far surpassing that of earth-life. And the fear was gone. . . . Leaving the body was then as easy as getting out of bed. . . ." (Mr. Fox, with admirable scientific caution, warns his readers against taking what he has said about the pineal gland too literally; but he asserts that these are the exact sensations, and he believes that what he has said is not far from the truth.)

In the vast majority of his experiences, Mr. Fox asserts that there was a break in consciousness (seemingly, for only a few moments) between his attempt to enter the "pineal door" and his fully conscious state, outside the physical body.[2] He did ultimately succeed, however, in attaining a number of projections, fully conscious from the beginning. As he himself states:

"This, then, was the climax of my research. I could now pass from ordinary waking life into this new state of consciousness (or, from life to 'death') and return, without any mental break. It is easily written, but it took fourteen years to accomplish."

Mr. Fox mentions three different methods of "locomotion" in the astral body. The first of these is *Horizontal Gliding*—"accomplished by a purely mental effort." Usually this is easy, but when the pull of the cord is felt, it is anything but effortless; "it is as though one tugged against a rope of very strong elastic." Mr. Fox also observed that whenever he was pulled back into the body, he had the sensation of being drawn *backwards* into it. (The reason for this feeling is fully explained in this book.)

The second method of locomotion is a variety of *levitation*, very similar to the typical "flying dream." This is described as "easy and harmless."

The third method is what Mr. Fox calls "*Skrying*," and in this he appears to shoot upwards, like a rocket, with great velocity. It

[1] For a discussion of this, see Steiner: *Initiation and its Results*; also my *Higher Psychical Development*.

[2] See the lengthy discussion of this point later on, in the present volume.

is described as " difficult and dangerous." A typical experience of this sort is given in the article referred to.

As to the *people* encountered in these astral trips, Mr. Fox notes (1) the *total absence* of " elementals " or other terrifying beings, so often said to inhabit the Astral Plane ; and (2) the fact that he is nearly always *invisible* to them, though his presence may at times be felt. He points out, however, that this is always unfortunate, for when such is the case the entity is shocked and frightened, and this state produces a corresponding shock within himself, the result of which is to draw him back into his physical body immediately. (The reasons for all this will be made very clear in the text of the present book.) As to the *scenery*, this was almost always similiar to that seen on earth—though, of course, unfamiliar scenes were very common ; probably more common than familiar ones. One very curious and unusual feature about Mr. Fox's experiences is that he was never able to see his own body, when " projected," though he could see his wife's body, *e.g.* very plainly. This is almost the only instance on record, so far as I know, in which this has been the case. Generally, the physical body of the projector is the first object seen. In this, Mr. Fox's experience is almost unique. On the whole, however, his impressions and experiences are quite typical, and tally with those of other investigators in this field, as will be brought out more fully later on. Lack of space unfortunately prevents me from recounting the very dramatic and extraordinary manner in which Mr. Fox lost this power, after having acquired it with so much effort and diligence. This may be found in full in the articles referred to, from which this summary has been drawn.

### SOME PERSONAL EXPERIENCES

I may perhaps conclude this section by giving a brief account of a few attempts of my own, made some years ago, at " astral projection." These were undertaken when I was experimenting in *Yoga*. On a number of occasions I " willed " to appear to a certain young lady—naturally quite psychic—just as I was falling to sleep. Most of these attempts were apparent failures, but on three occasions she awoke suddenly and saw me standing in the room or sitting on her bed. I remained visible for a few seconds, then " melted away." I was quite unconscious of any seeming " success " on any occasion ; I merely awakened in the morning as usual, not knowing whether anything had " happened " or not. These experiments extended over a period of several weeks, and it is hardly necessary to say that I never gave the slightest inkling of the times selected for trying these " projections."

Of course, while these may have been actual unconscious projections, they may also have been purely subjective experiences—perhaps telepathically initiated. But *one* experience was quite striking, and should perhaps be recorded in greater detail.

I may state that the young lady in question is an accomplished pianist, and has a phenomenal musical memory. If she has once played or heard a piece of music, she never forgets it. This is important, for reasons which will be apparent later. One day I asked her if she had ever heard of an old song, " When Sparrows Build," made famous years ago by Jenny Lind, and a favourite of my childhood days. She stated that she never had. I said that I would get and send her a copy " some time," as I thought she would like it. That was all that was said about it at the time, and no particular importance was attached to it. A couple of nights later, I attempted to " appear " to her, and as usual awoke in the morning, without knowing whether my experiment had " succeeded " or not. A little later, I received a telephone call, and the young lady in question informed me that I had " appeared " to her the night before—rather more vividly than usual—and that she had thereupon been seized with the impulse to write automatically—the result being a verse of poetry. That afternoon I called, was told of the experience, was shown the poetry, and confess that I received quite a momentary thrill! *The " poetry " consisted of the opening lines of the song "When Sparrows Build," absolutely accurate, with the exception of one word!*

I merely record the above case for what it may be worth, since I can furnish no " proof," and the whole incident may have been merely a case of remarkable coincidence. Personally, I doubt that it was. However, I shall not press the point, being content to record it, as illustrative of the curious results one is able to obtain while experimenting in this baffling field. As we have seen, other experimenters have had far more striking and convincing results.

* * *

I must now draw this Introduction to a close. It has been my privilege to work with Mr. Muldoon throughout the writing and preparation of this book, and I have added a few foot-notes from time to time, and suggested certain experiments which might be tried or certain points which might be covered; apart from these the writing of the body of the book has been his work entirely, and I feel that the psychic world owes him a deep debt of gratitude for his self-sacrifice and determination, in undertaking the labour involved in writing it, when ill in bed and in great physical pain. I desire to record here my complete conviction of his sincerity, his truthfulness and his remarkably detached and scientific attitude toward his own experiences. All of which will, I feel assured, be evident in the book itself. It is a work of the utmost importance, and is just the *sort* of book for which psychic students, the world over, have long waited!

HEREWARD CARRINGTON.

# EXTRACTS FROM MR. MULDOON'S LETTERS

THE following extracts from letters written to me by Mr. Muldoon contain much interesting material, not found in the text of the book itself. They serve to throw an interesting sidelight upon the writer's psychology; and, inasmuch as this is highly important in a case such as this, I feel assured that their inclusion is fully warranted—for this, if for no other reason. It is hardly necessary to say that these extracts have been made with Mr. Muldoon's permission.

The phraseology of the writer—as shown in these letters, as well as in parts of the book itself—is also of interest, and will serve as a further indication of his inner Self. These letters were of course written to me during the writing and revision of the present book.

H. C.

## EXTRACTS FROM LETTERS

You ask me if I have ever touched the physical body while in the astral body. No! This is difficult to do. I have tried it, and I find that one cannot keep from interiorizing, because of the very close range. Did you ever attend a materialization séance where you tried to hold a "spirit" from getting back into the cabinet? Well, if you have ever met with that tremendous magnetic pull, you will realize how hard it is to keep from interiorizing, when one gets close enough to the physical body to meddle with it. . . .

You have asked me, too, if I have ever seen anything while in the astral which I did not know existed, and later verified by seeing it in the physical. Certainly! This is nothing unusual to do, while consciously projected. I have often gone into houses, and noted the things—later going there in the physical, and seeing everything exactly as I saw it in the astral. . . . But when in coincidence I have never had a clairvoyant vision in my life—not one. The only way I ever was able to see astrally was in the astral body. When in the physical body, I couldn't see a spirit if there were a million of them in the room! . . . Seeing inside a box would be no trouble, although I have never tried to do so, while exteriorized. It just never occurred to me; but I have seen right inside houses, and have seen people in them, etc., without ever going inside. . . .

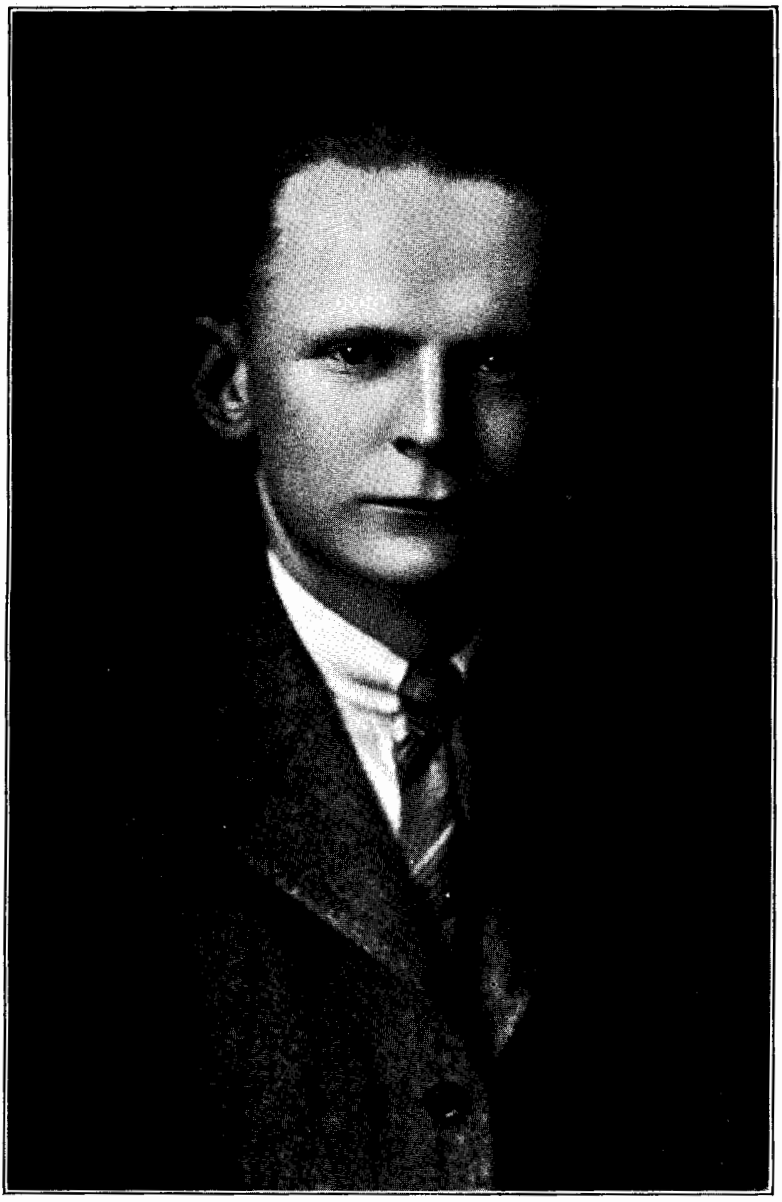
* * *

On a table, in the parlour of my home, there stands a little device which is used to beat time for a pupil learning music—a metronome. All one has to do to make this device work is to start the pendulum, and it will click very loudly until the spring runs down. I sleep in a room next to the parlour. The other night, I dreamed that I stood very near this device; in the dream I seemed about to start the metronome. No sooner had I dreamed this than I awoke in my physical body, in bed. About one second later the device in the next room started to click, click, click. Now there is no possible way in which that device can start itself; further, it has stood on the table for months without being used. It seemed that no sooner had I touched it—in the dream—than I awoke and heard it start clicking in the next room. Were it not for the time element, I should be inclined to think that I started this in the dream body—which, of course, is the astral body in a partially conscious condition. But it did not start until I was awake in the physical—though I started it, in the dream, an instant before. Could it be possible that the motivity travelled to the device—while I dreamed of it—remained there until after I was conscious, and started it then? If I had been projected in the astral body, would not the device have started before I got back into the physical? I wonder if it is possible to do something of that sort: to try and move something in the astral body, and not have it move until some time after the astral body has left it? . . .

What I have just told you was written several days ago. Last night I again started the metronome in a dream, just as I did the first time. Now I have tried to move things while projected and conscious, but never could. And the strange part is that I never made such a suggestion to myself—the dream occurred both times spontaneously. If only I could do this intentionally! What I cannot understand is this: Why the device did not start until about two seconds after I dreamed of starting it? The metronome is about fifteen feet from where I sleep. There is a wall between, of course, but that doesn't count if it was the dream body which started the thing going. Perhaps it is that we do not have the faith, the conviction, while conscious, and that therefore the motivity is not powerful enough (through conscious suggestion) to move anything. (See p. 384 of your book *The Coming Science*.) Does not what I have just said concerning my experience jibe with what is there said, in a fair degree? There is only one thing which bewilders me—the time element. Why does not that metronome start before I am again clearly conscious in the physical body? To be sure, it takes no time at all to interiorize the phantom, while one is not conscious; but still, that would not account for the time element! If I were to dream of starting it, then awaken and hear it going, that could easily be accounted for. But it does not start until after I am awake. . . .

* * *

# THE PROJECTION OF THE ASTRAL BODY



SYLVAN J. MULDOON

# THE PROJECTION OF THE ASTRAL BODY

*By*

SYLVAN J. MULDOON

AND

HEREWARD CARRINGTON

AUTHOR OF "YOUR PSYCHIC POWERS: AND HOW TO DEVELOP THEM" "HIGHER PSYCHICAL DEVELOPMENT;" "MODERN PSYCHICAL PHENOMENA," ETC.

"In my opinion, it is this . . . notion of a subtle body, which for so many centuries has played the dominant *rôle* in the traditional psychology of both the East and the West, that is most deserving of being retried, reviewed and revised, to serve as a working hypothesis to co-ordinate and explain a very large number of these puzzling psychical phenomena."

G. R. S. MEAD, in *The Subtle Body*.

"These self-projections represent the most extraordinary achievements of the human will, and are perhaps acts which a man might perform equally well before and after death."

F. W. H. MYERS, in *Human Personality*.

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# PREFACE

WHEN my first out-of-the-body experiences occurred I was but twelve—so young and immature in mind that I did not realize their magnitude. The occurrences came about involuntarily and repeated themselves frequently, until I became so accustomed to them that, as a matter of fact, I soon regarded them as nothing extraordinary and seldom mentioned them even to members of my own family, to say nothing of keeping a record of them, although I had been urged to do so by many interested persons.

I had been told, by persons professing to know, that conscious projection of the astral body was nothing unusual, and that many psychics could produce it at will. I, too, wanted to be able to produce it at will, and I admit that I was envious of those who (I had heard) could do so. So I began a search for some one who could produce the phenomenon voluntarily. But my search proved fruitless, and eventually I concluded that I could not find that "some one." Thus I began to experiment with the phenomenon myself, and in this book you will find the results of my experiments.

Although we are living in the twentieth century we still have with us the intolerance of the Middle Ages, and I am not optimistic enough to believe that a great many will read without prejudice what I have to say. I have written this work with the idea of giving the results of my findings to other students of the occult. Unfortunately many occultists are of the belief that what is claimed to be conscious astral projection is nothing more nor less than a dream.

I am well aware of the fact that one must first experience conscious astral projection before he can believe in it, and I confess that I should not accept it as true myself, perhaps, had I not experienced it and *know* it to be true. The sceptic says, " I want the proof, the objective proof, then I will believe it ! "

And the projector replies, " You cannot have objective proof. You must *experience* it, then you will have the proof." The argument that the projector cannot prove to the sceptic that it is not a dream is of no avail ; for neither can the sceptic prove to the projector that it *is* a dream. Thus argument is useless—as useless as arguing the matter of a first cause or a last effect !

I stand on a clear-cut issue. I say *experience it.* " The proof of the pudding is in the eating ! " I have not tried to conceal anything

nor resorted to pseudo-arguments about the " dangers " involved, which is a common characteristic of most writers on this subject. I have given the specific methods for bringing about the projection of the astral body, as I know them, and I am willing to have the truth of my statements judged squarely by the results obtained through the practice of these methods. You want proof, and I say you can have it—but you must *experience it.* You want to know *how* you can experience it, and I tell you how to go about it. I can do no more.

In this volume I have related many of my experiences ; however, the experiences I have given do not in any way represent all which I have had ; a book this size could scarcely hold the accounts of all of them. I could never have gleaned the information which is contained herein by the few experiences which I have quoted.

The average human being is not interested in the experiences of others—he is interested in his own experiences ; and I have presupposed, in writing this book, that the reader wishes to know just *how* the phenomenon is produced, and not merely to read experiences. Although, as I have stated, I am not optimistic enough to believe that many will read what I have to say without prejudice, I *am* optimistic enough to believe that no one can give the methods which I have outlined a conscientious and thorough trial, and not obtain results.

Do not try to judge the book by reason alone. Judge it by experiment. I want no one to accept my word for what I have written. I say—experience it ! Follow the formulæ and judge the merits of my statements afterwards. That is the time to judge—*afterwards ;* not in advance !

I have been accused of being " superstitious," because of my belief in phantoms of the living and phantoms of the dead. Usually I find that my accusers are themselves superstitious on other subjects ! Recently a churchgoer told me that he did not understand how I, or any other person, could believe that he had a " ghost " inside him. Yet this same critic professed to believe the Bible from cover to cover—even that " Christ gave up the ghost " at death !

On the other hand the Materialist believes that it is superstition if anyone believes that the mind can exist apart from the brain. His theory is that the brain " oozes " thoughts, just as the liver oozes bile. And the Materialist (who cannot prove that the brain oozes thoughts) forgets that he cannot prove his argument—and demands proof of the spiritist ! If you press the Materialist for proof, he will tell you that by experiment (by experiment, remember) it becomes *evident* that the brain produces thought. And that is about the very thing the spiritist will tell you, *viz.*, by *experiment* it is evident that the brain does *not* produce thought ! Both Materialist and Spiritist must throw away *" reason "* and resort to *experiment.*

And that is all I ask the reader to do, to convince himself of the merits of what I have written : throw away reason and try experiment. It is my hope that all who are successful, even those who produce minor results (by following the methods contained herein), will make those results known to me : for I wish to collect the evidence ! I take this opportunity to express my thanks to Mr. Carrington for his valuable co-operation and assistance ; and to my fiancée, Miss Goodrich, for her help in typing the manuscript.

S. M.

# CONTENTS

PAGE

PREFACE . . . . . v

LIST OF ILLUSTRATIONS . . . . . xiii

INTRODUCTION. BY H. CARRINGTON . . . . . xv

EXTRACTS FROM LETTERS . . . . . xxxvii

CHAPTER I

Existence of the Astral Body long known—My first conscious projection 1

CHAPTER II

Astral catalepsy—Types of projection—Astral somnambulism—Conscious interruptions during astral somnambulism—Distant point projection—The phantom's three moving speeds—Morbidity an incentive to projection—Instantaneous astral exteriorization—An ephemeral conscious projection experience—Instantaneous projection is not uncommon—Collision may cause astral exteriorization—A projection caused by a mis-step—The fundamental law of astral projection—Intentional and unintentional projection both result from the same causes—Meaning of physical "incapacity"—Where and what is the conscious mind?—The hypnagogic state, neurosis and sleep—Sensation and emotion at different stages of exteriorization 10

CHAPTER III

Route the phantom travels in projection—Some symptoms of astral exteriorization—The astral cable—Cord-activity range—An interiorization caused by a noise—Repercussion of the astral body . 26

CHAPTER IV

Typical "projection" dreams—How I discovered the cause of many falling dreams—Types of "falls" or interiorizations—The causes of the different "falls"—How to break the repercussion in a falling dream—Types of flying dreams—The flapping dream—Head-thumping dream—Dream of moving toward a phantasmal object—Dream delusions . . . . . 37

CHAPTER V

Effect of instability—Eccentricities of the senses—Duplicate sense of touch—Phantom can pass through needle-points without feeling—Delusions of the senses during the hypnotic trance—Duplicate sensibility and obsession—The case of "89"—The painful bayonet case—Duplicate and shifting motivity—A "rap" produced at will, during exteriorization of motivity. . . . . 51

## CHAPTER VI

PAGE

The purpose of sleep—Dream control—Subjects of "nervous temperament" are best suited for psychic experiments—When outside cord-activity range the phantom is free—Prolonged projection—The projector cannot get lost—How the physical is recharged during projection—Not dead but sleeping!—The astral cable is akin to the umbilical cord . . . . . 68

## CHAPTER VII

Where the astral "line of force" makes contact with the bodies—Turning over in the air—The four brains of man—The pineal gland—The pituitary body—The Cosmic energy—Doctor Lindlahr's views on energy—Foods, fasting and psychic development—Fasting increases the inflow of Cosmic energy—How fasting aids astral projection—Consciousness uses up energy! . . . . 82

## CHAPTER VIII

Consciousness during astral projection—A "dreaming-true" experience—Awakened in the astral by a "noise"—The dream world—The "dream-control" method of projection—The proper dream will always project the phantom—Summary of the dream-control method—Bringing consciousness to the dream body . . . . 95

## CHAPTER IX

The factors which stimulate the subconscious Will to action—How I discovered that "desire" is an activating factor—The action of the unconscious phantom is governed by the "stress"—Sexual desire is a negative factor—Phantom projects more easily to a familiar place—Projecting from an unfamiliar to a familiar place—Phantoms of the dead are often dominated by the "stress" of desire or habit—The unconscious phantom sometimes moves material objects—A "haunter" under the stress of a desirable habit—An early morning "haunter"—The factor "enervation" . 110

## CHAPTER X

Determining the proper "stress" to use in developing—Incapacity—the fundamental difference between astral projection and physical somnambulism—An astral projection which was caused by thirst—A physical somnambulation which was caused by thirst—How I discovered that incapacity is an important factor—Some positive minor factors—Repercussion noises—"Light" a negative factor—An interiorization caused by excess light—Telepathic repercussion 125

## CHAPTER XI

How to induce "incapacity"—Developing a consciousness of Self—Dynamization of projection—What is "will"?—Typical dreams of projection—How to instil the stress of routine—How to instil the stress of thirst—Projecting to water . . . . . 145

## CHAPTER XII

PAGE

Conscious projection is rare—The passive Will—Inducing projection by the passive Will method—The results produced by dynamization of projection—Some typical projections . . . . . 163

## CHAPTER XIII

The crypto-conscious mind—Crypto-conscious manifestations often credited to phantoms of the dead—The various ways in which the mind functions—A superconscious projection—Automatic projection—A horrible experience—Why victims of violent death re-enact their death in the astral body—The case of Irene . . 179

## CHAPTER XIV

The crypto-conscious mind and telekinesis—An astral projection in which I moved a physical object—" Raps " produced during a dream—The sex of the astral body—Inter-relation of the physical and astral counterparts—Composition of the astral body—Calculated weight of the astral body—The clothing of the phantom—" As a man thinketh "—Purgatory—Thought sustains the astral body—Earthbound phantoms not numerous—An encounter with an astral fiend . . . . . 195

## CHAPTER XV

Obsession—The Akashic Records—Enacting future events in the dream body—Many clairvoyant dreams are mistaken for astral projections—Dream consciousness is not the real consciousness—Death is merely a permanent projection . . . . . 218

## CHAPTER XVI

Projection during the sleep of anæsthesia—A peculiar dream—There may be other methods—A prophecy—All possess the powers of projection—Concerning morals—The demon theory—Conclusion . 234

INDEX . . . . . 239

# LIST OF ILLUSTRATIONS


| | FACING PAGE |
|---|---|
| SYLVAN J. MULDOON | *Frontispiece* |
| HEREWARD CARRINGTON | xiv |
| THE KA, VISITING THE MUMMY | xxii |
| THE PHANTOM, SLIGHTLY OUT OF COINCIDENCE | 6 |
| THE PHANTOM LYING IN THE AIR ABOVE THE PHYSICAL BODY | 32 |
| THE ROUTE THE PHANTOM TAKES IN PROJECTING | 52 |
| PHANTOM PROJECTED AND UPRIGHT WITHIN CORD-ACTIVITY RANGE | 64 |
| HOW THE PHANTOM INTERIORIZES | 82 |
| THE SWAYING OF THE ASTRAL BODY | 104 |
| OLD CHINESE PRINT, SHOWING THE PROJECTION OF THE ASTRAL BODY | 154 |
| THE DEPARTURE OF THE ASTRAL BODY AT DEATH | 186 |
| ATOMIC STRUCTURE OF THE ASTRAL BODY | 208 |

HEREWARD CARRINGTON

fainting, when under the influence of an anæsthetic, etc., the astral body similarly withdraws from the physical. Such cases of withdrawal constitute instances of *automatic* or *involuntary projection.*

As opposed to such cases we place those of *conscious* or *voluntary projection,* in which the subject " wills " to leave his physical body, and actually does so. He is then fully alert and conscious in his astral body ; he can look upon his own physical mechanism, and travel about at will, perhaps viewing scenes and visiting places he has never seen before. Subsequently, he can verify the truth of these experiences by visiting the scenes or places in question. While fully conscious in the astral body, he seems to be possessed of extraordinary, supernormal powers. He can at will return to his physical body, or may be drawn into it again automatically by reason of some shock, fright or vivid emotion.

The astral and the physical bodies are invariably connected by means of a sort of cord, or cable, along which vital currents pass. Should this cord be severed, death instantly results. The only difference between astral projection and death is that the cord is intact in the former case, and severed in the latter. This cord—the " Silver Cord " spoken of in *Ecclesiastes*—is elastic, and capable of great extension. It constitutes the essential link between the two bodies.[1]

The above is a general, and very brief, summary of the doctrine and teachings regarding the astral body and its projection.

Now, although the literature regarding this subject is fairly voluminous, I have been unable to find anywhere in it much material of scientific value ; above all, next to nothing of a practical nature—*how to project the astral body.* If such a body actually exists, and can be projected voluntarily—as many individuals assert it can—why has so little practical advice and information ever been published regarding it ? It is all very well to dwell upon the possible " dangers " connected with such a procedure ; every sensible person realizes that they may very well exist, but would be willing to try the experiment just the same. Nevertheless, it is next to impossible to obtain any practical and precise information from those individuals who assert they can " project " at will ; and in this I feel sure psychic students everywhere will agree with me. Why should this be so ? I quite agree with Mr. Muldoon in thinking that the reason for all this secrecy is not on account of the theoretical "dangers" involved, but simply because these self-styled "teachers" *do not know.* They know that astral projection occurs ; they may have experienced it themselves ; but the actual details of the process—*how* it is accomplished—this they do *not* know, and consequently cannot tell others. The great value of the present book consists in the fact that this information is given to the world for

[1] See a brief article on "The Silver Cord," by Max Heindel, in *The Occult Digest,* May, 1928.

# INTRODUCTION

By HEREWARD CARRINGTON

THE Astral Body may be defined as the Double, or the ethereal counterpart of the physical body, which it resembles and with which it normally coincides. It is thought to be composed of some semi-fluidic or subtle form of matter, invisible to the physical eye. It has, in the past, been spoken of as the etheric body, the mental body, the spiritual body, the desire body, the radiant body, the resurrection body, the double, the luminous body, the subtle body, the fluidic body, the shining body, the phantom, and by various other names. In recent Theosophical literature, distinctions have been made between these various bodies; but for our present purposes we may ignore these distinctions, and speak of the "Astral Body" as some more subtle form, distinct from the organic structure known to Western science, and studied by our physiologists.

The broad, general teaching is that every human being "has" an astral body just as he has a heart, a brain and a liver. In fact, the astral body is more truly the Real Man than the physical body is, for the latter is merely a machine adapted to functioning upon the physical plane. But it must not be thought that the astral body is held to be the Soul of man either. That is a mistake often made. It is said to be the *vehicle* of the Soul—just as truly as the physical body is a vehicle—and constitutes one of the essential connecting-links between mind and matter. To the Materialist, of course, who regards mind merely as a product of certain brain activities, such a theory would appear superfluous and nonsensical. But the present book is not addressed to Materialists. It is addressed to those who believe in the reality of certain supernormal (psychical) phenomena, and in the theoretical possibility, at least, of the astral body. To all such students this book will, I am assured, prove a veritable mine of valuable and unique information.

## THE DOCTRINE

The astral body, then, coincides with the physical body during the hours of full, waking consciousness; but in sleep the astral body withdraws to a greater or lesser degree, usually hovering just above it, neither conscious nor controlled. In trance, syncope, while

the first time ; and I cannot but believe that we have here a document of the utmost value—information for which psychic students have waited for years, and which might never have been given out had not a combination of fortuitous circumstances rendered its publication possible. It may therefore be of interest to the reader to know how the following book came to be written, and something of the author himself.

## HOW THIS BOOK CAME TO BE WRITTEN

In my book *Modern Psychical Phenomena*, I had devoted a chapter to the experimental projection of the astral body—summarizing the work of M. Charles Lancelin (to be discussed more fully later on). This material I amplified considerably in a later book, *Higher Psychical Development*. This dealt almost exclusively with the work of others, however, and I always felt that it was all most inadequate ; it epitomized everything that I had been enabled to unearth, however, dealing with this important subject. In November, 1927, I received a letter from Mr. Sylvan Muldoon, in which he said :

" I have recently finished reading your volumes on the ' Occult and Psychical Sciences.' . . . I was much interested in your chapter on ' Astral Projection,' as I have been a ' projector ' for twelve years—long before I knew that anyone else in the world ever did such things. . . . What puzzles me most is that you make the remark that M. Lancelin has told practically all that is known on the subject. Why, Mr. Carrington, I have never read Lancelin's work, but if you have given the gist of it in your book, then I can write a book on the things that Lancelin does not know ! . . . I have been wondering whether M. Lancelin is in fact a conscious projector. From what you have given, I have concluded either that Lancelin does not project at all, or that his subjects are not in the clear conscious state while exteriorized. Is this not reasonable ? If M. Lancelin or his subjects were clearly conscious, could they not give every detail of the phenomenon ? Of course they could ! But they do not. . . . Now I have been all through this, and I know every emotion, every move, every last detail that takes place from clear consciousness in the physical, out, into the astral with that same unchanged consciousness and back into ' coincidence.' . . . But the thing I marvel at most is that so little is said about the astral cord —the very foundation of the whole phenomenon. Is it possible that none of Lancelin's subjects ever examined this cord, nor even saw it ? . . . Nothing is told as to how this cord works, how it stabilizes the phantom, or throws it into instability. How large it is while the bodies are nearly in coincidence ; how it decreases in size and resistance up to a certain distance (which I have measured exactly), and so forth. Lancelin says that the phantom appears as if rocked by the wind, but he does not say what causes this. . . . Lancelin does not

tell how to control the astral cord, the mechanism which is the vital factor. He says that the astral body emerges from the solar plexus —which is anything but true. The bodies separate at all places simultaneously. The cord centres at a given plexus, and the ideal spot is the *medulla oblongata*, which has direct control over the organs of respiration in the oblivious physical body. Lancelin says nothing of suppressed desires and the condition of the heart-beat through the cord ; nor how to stabilize the phantom after the exteriorization is accomplished. He says nothing of the form the phantom takes ; how it moves in coming out ; how a cataleptic state ensues while the phantom is under control of the subconscious mind, and is still conscious. . . . He has not told of the various degrees of sight and hearing in the phantom ; nor how it travels, nor how it gets into a condition where it is helpless and unable to travel. . . . The Will Power part of the process is greatly over-stressed. There are other ways of accomplishing this besides will power. In fact, several other ways. And the Good Health idea is nothing short of a blunder. I say, and can prove it, that the nearer dead a person is, the easier it is to project. . . . I could go on telling you many more things about astral projection ; but I suppose that after all was said you would reply, ' Prove it.' But it cannot be so readily proved ! It would require a treatise upon the subject. I once thought of writing a book upon this topic, but abandoned the idea when everyone told me that I was ' crazy,' and found that no one would pay any attention to it. . . . Just the same, I have exteriorized enough to know that if you have given the gist of what is now known, then indeed there is much darkness upon the subject. . . . I might add that I am a boy twenty-five years old, and that if you even read this letter and take it seriously, it will be an honour to me. . . ."

It need hardly be pointed out that I realized at once that I had discovered some one possessed of a vast fund of most valuable information ; and I lost no time in replying at length, and in urging Mr. Muldoon to begin his book at once, which I promised to revise and edit and introduce. The following book is the result. I may say that Mr. Muldoon and myself have worked together upon it most harmoniously ; he has covered many points and tried many experiments which I have suggested to him, and in every way demonstrated his complete sincerity, and his scrupulous adherence to the truth. He makes no claims he cannot justify ; he advances no theories which are not based upon actual experiences ; if he does not know a certain thing, he frankly says so. The additional extracts from his letters (pp. xxxvii-xli) will bring this out even more clearly, and will also furnish the reader much valuable material, not included in the book. I may add that the bulk of this work was written when Mr. Muldoon was so ill that he could not get out of bed, and was never certain but that the next day might prove his last ! If ever a man may be expected to be truthful and sincere, it

would be at such a time. But the writer's truthfulness and sincerity are apparent in every line.

I should like to draw the reader's attention particularly to the fact that no wild or preposterous claims are anywhere made in this book as to what has been accomplished during these " astral trips." Mr. Muldoon does not claim to have visited any distant planets—and return to tell us in detail their modes of life ; he does not claim to have explored any vast and beautiful " spirit worlds " ; he does not pretend to have penetrated the past or the future ; to have re-lived any of his past " incarnations " ; to have read any " Akashic Records " ; to have travelled back along the stream of time, and reviewed the history of mankind, or the geologic eras of our earth. He asserts, merely, that he has been enabled to leave his physical body at will, and travel about in the present, in his immediate vicinity, in some vehicle or other, while fully conscious. This is perfectly rational, and is precisely what we should expect, on the theory that these " trips " are actual experiences. Assuming that some such entity as an Astral Body exists, and can at times be voluntarily detached from the physical body, everything else which is said falls naturally into place, and is precisely what might be expected to happen under such circumstances.

### THE DIFFICULTY OF " PROOF "

Of course, it may be replied : " Very true, provided the reality of your astral body once be established ! After once having swallowed the camel, it is useless straining at the gnat ! " But the evidence for the existence of some such entity as an astral or etheric body has been constantly accumulating—quite apart from these cases of conscious or voluntary " projection." The very first thing which struck the early investigators of the Society for Psychical Research, when they began their investigations, was the great number of apparitions coinciding with the death of the person thus represented ; and the result of the first Census, published in *Phantasms of the Living*, and of the second and far more extensive one, published in Vol. X of the S.P.R. *Proceedings*, confirmed the belief that such coincidences were more than chance would account for ; that there was some causal connection between the apparition and the death of the person whose " double " thus appeared. Quite logically, the attempt was made to explain the majority of these experiences as " telepathic hallucinations." But all of them could not be so readily explained, and even as the result of the first Census, Mr. Myers felt qualms as to the sufficiency of this explanation, as his " Note on a Suggested Mode of Psychical Interaction " clearly shows. The evidence for the objectivity of certain phantoms appeared, indeed, so strong that Mr. Andrew Lang was forced to write, in his *Cock Lane and Common Sense* (p. 206) : " . . . *Some* apparitions are ' ghosts '

—real objective entities, filling space." And it may be said that the evidence for this has considerably increased of late years—quite aside from " materializations " and similar manifestations. Into this evidence we have not, unfortunately, the time to enter now.[1]

It may be asserted, therefore, with considerable confidence, that the evidence for the existence of some sort of an " astral body " has been constantly accumulating as the result of our psychical investigations, and that this evidence is now very strong. It need hardly be pointed out that, if this were once definitely accepted, it would enable us to account for a large number of otherwise baffling phenomena very readily—haunted houses, apparitions seen by several persons at the same time, psychic photographs, clairvoyance, etc. ; and (assuming that such a body might occasionally move or affect matter) raps, telekinesis, " poltergeists," and other physical phenomena. In fact, once the objective existence of an astral body be postulated, a flood of light would be thrown upon psychic manifestations, both physical and mental.

Now, quite apart from such collateral evidence, there have always been individuals who have asserted that they could leave the physical body at will, and travel about in some " astral body " for a longer or shorter period of time—retaining consciousness throughout. The difficulty has always consisted in furnishing *proofs* of such claims. Indeed, this is a most difficult thing to do, in view of the fact that the experience must of necessity be subjective ; and it is an open question whether such proofs have been furnished even in the present book. However, the attempt has been made to do so ; and the specific instructions which have been given will perhaps enable others to " project " themselves—thereby affording them the best possible means of verifying the accuracy of the statements made. Should a number of (otherwise sensible !) persons come forward and assert that they too have succeeded in voluntarily projecting their astral bodies, this question would at once assume a very different *status*.

In the present book, Mr. Muldoon has discussed both falling and flying dreams, and has advanced the ingenious theory that many of these may be due to actual movements of the astral body. Of course, Mr. Muldoon would be the first to admit that the majority of such dreams are due to ordinary psychological—even physiological—causes, and, as examples of " illusions of levitation " pro-

[1] It need hardly be said that alleged " spirit communications " have invariably asserted this to be a fact. Thus, in Dr. Hodgson's Second " Report on the Trance Phenomena of Mrs. Piper," we read :

" The statements of the ' communicators ' as to what occurs on the physical side may be put in brief general terms as follows. We all have bodies composed of ' luminiferous ether ' enclosed in our flesh and blood bodies. The relation of Mrs. Piper's etherial body to the etherial world, in which the ' communicators ' claim to dwell, is such that a special store of peculiar energy is accumulated in connection with her organism, and this appears to them as ' a light.' . . . " etc. (*Proc.*, XIII, p. 400).

duced by such purely physiological mechanisms, I cannot do better than summarize the interesting articles of Mr. Lydiard H. Horton, which appeared in the *Journal of Abnormal Psychology* (April, 1918 ; June, 1918 ; August, 1919), in which he attempted to prove this fact—that such illusions of levitation may be so produced—even without sleep ! He induced a number of experimental subjects to lie upon a bed or couch, and relax *completely*. Upon the degree of relaxation thus attained depends the success of the experiment. If the patient can induce this complete relaxation of the muscular system without falling asleep, he will often experience an " illusion of levitation." " Out of the thirty subjects who relaxed completely, and of the twenty or so who retained consciousness after they had completely relaxed, eight of them reported illusions of levitation."

The following are typical experiences of this nature :

" One of them jumped out of the chair and was afraid to continue the experiment, so realistic was his apperception of a soaring motion.

" Another, this time a woman, gripped the chair in the momentary belief that she was floating away ; two others reported that they felt ' caught up ' by a wave, but that their reason reassured them at the time.

" One other enjoyed the sensation so much that he took it as a matter of course, and supposed it was part of the ' treatment.' One other said that if his head had been as light as his body he would surely have floated away. He reported himself ' just floating away,' the sensation being overwhelmingly real. . . ."

Mr. Horton attempts to account for all such cases as follows :

" The mechanism underlying the flying dream and the levitation illusion is attributed, mainly, to the functions of the adrenal-sympathetic nervous system. . . . The genesis of the illusion of levitation does not come from the diminution of tactile sensations. Whether due entirely to an inhibition in the course of the pressure sense tracts (deep sensibility, I mean), or merely to lessening of actual muscle pressure, is a question. I think the latter is a great factor, but that the sensory ' inhibition ' is real too. . . . This of itself does not become the adequate or efficient basis of the illusion of levitation till the vaso-motor relaxation supervenes. Out of the combination there arises the bodily ' stimulus ' (negative in this case) which becomes the foundation of the illusion of soaring. . . ."

This attempted explanation, it will be observed, differs essentially from that offered by Horace G. Hutchinson (in his *Dreams and their Meanings*) and also that of Havelock Ellis (in his *World of Dreams*) which is that " flying dreams " are best explained by a combination of respiratory sensations together with cutaneous anæsthesia. It is quite possible that some such explanation may ultimately be found for, and will adequately explain, many ordinary flying dreams ; but it must be emphasized emphatically that such dreams are quite different from clean-cut instances of " projection," and that any

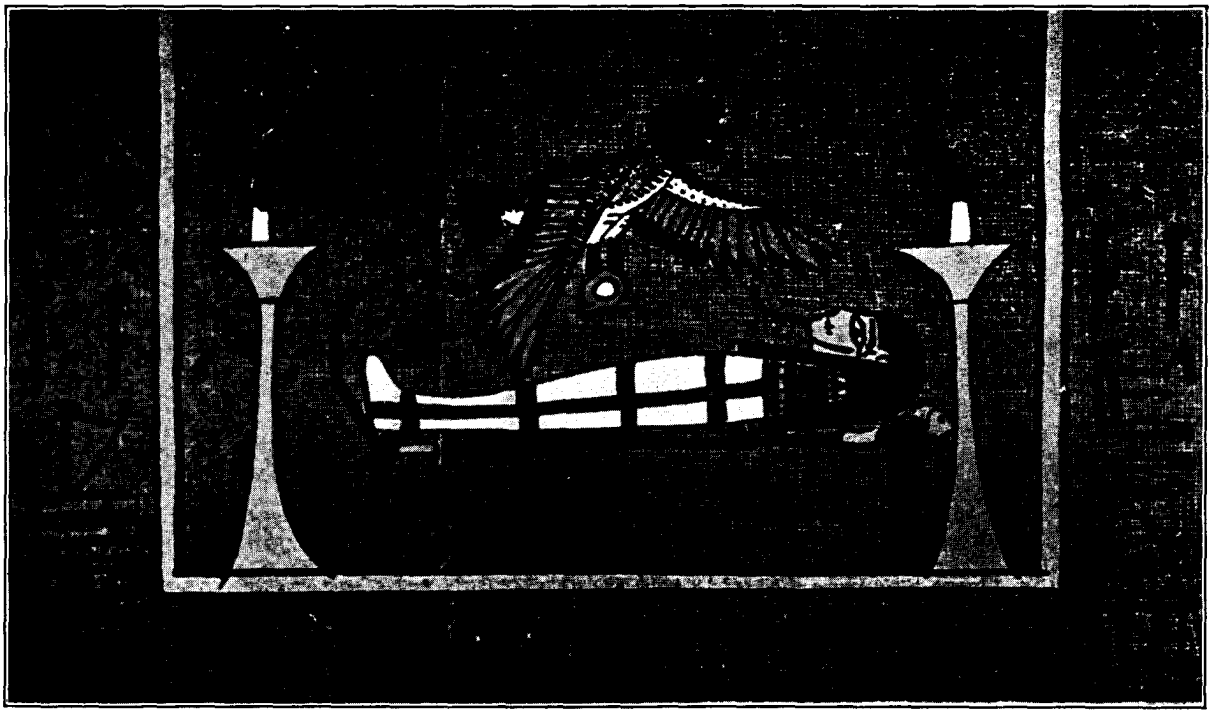
explanation of the latter by such principles is absolutely unjustified —just as unjustified as, *e.g.* the attempt to " explain " the supernormal knowledge displayed in Mrs. Piper's trance by postulating some physiological causation of that trance. The essential problem would remain untouched. In all cases of astral projection, it must be emphasized that clear consciousness of Self is maintained by the subject, while he is outside his body ; he can look back and see his body ; he can view his present surroundings ; he can observe people, and note distant scenes and events just as they are—or are occurring —which he could not possibly have seen and known, but which he was afterwards enabled to verify and check off as correct. This is the distinctly supernormal factor involved, which is the *crux* of the whole matter ; and for this no purely physiological explanation in any way accounts. In his experiments, Dr. Horton succeeded only in producing the illusion of levitation, which is not even a flying dream ; and a flying dream is, according to Mr. Muldoon, again an entirely different matter from a conscious projection !

### HISTORICAL

It is hardly necessary to remind the reader that the Egyptians believed implicitly in the KA—which might be said to correspond to our conception of the " Astral Body." This KA was not the Soul of man, it must be understood, but its *vehicle*—just as the astral body is thought to be the vehicle of the mind and soul to-day. It was this KA which visited the mummified body from time to time, and was usually depicted as a sort of bird-like Double of the deceased. Many of the older Egyptian paintings show this. The wanderings and trials of the dead man in the Under World are described at great length in the Egyptian *Book of the Dead*, and in other early writings.

Even more striking and important, from our point of view, however, is the recently translated *Tibetan Book of the Dead*, edited by Dr. W. Y. Evans-Wentz, and published by the Oxford University Press (1927). This work—the *Bardo Thödol*—was probably first committed to writing in the eighth century A.D., and embodied teachings much older. The manuscript from which the present translation is made is judged by experts to be between 150 and 200 years old. As the reader may have surmised, it deals with the same general topic as the earlier Egyptian work ; but, from our modern point of view, is far more " rational," and many of its teachings correspond, in a remarkable way, with those of Occult and Psychical Science. A very brief summary of those portions of the book which deal more or less directly with our theme will doubtless prove of interest.

When a man is about to die, a *Lama* is called in, whose duty it is to attend to the dying man and usher him properly into the next world. The arteries on the sides of the neck are pressed. This is



THE ASTRAL BODY, OR *KA*, VISITING THE MUMMY

done to keep the dying person conscious, with the consciousness rightly directed. For the nature of the Death-consciousness determines the future state of the " soul-complex," existence being the continuous transformation of one conscious state to another. The pressing of the arteries regulates the path to be taken by the outgoing vital current (*Prana*). The proper path is that which passes through the Foramen of Monro. " If the expiration is about to cease, turn the dying one over on the right side, which posture is called the ' Lying Posture of a Lion.' The throbbing of the arteries (on the right and left sides of the throat) is to be pressed. If the person dying be disposed to sleep, or if the sleeping state advances, that should be arrested, and the arteries pressed gently but firmly. Thereby the vital force will not be able to return from the median nerve and will be sure to pass out through the Brahmanic aperture. Now the real setting face to face is to be applied. At this moment, the first glimpsing of the *Bardo*, of the Clear Light of Reality . . . is experienced by all sentient beings."

All the time the patient is dying, the *Lama* urges him to keep his mind tranquil and poised, so that he may see and enter into the Clear Light of Reality, and may not be troubled with hallucinations or " thought-forms " which have no objective existence, save in his own mind. The *Lama* superintends the whole process of the withdrawal of the astral body from the physical at death. " It is commonly held that the process (of separation) takes from three and one-half to four days, unless assisted by a priest called *hpho-bo* (pron. *pho-o*), or ' extractor-of-the-consciousness-principle ' ; and that, even if the priest be successful in the extracting, the deceased ordinarily does not wake up to the fact of being separated from the human body until the said period of time has elapsed."

If the mind of the dying person has not been properly concentrated upon the Clear Light, he is liable to see scores of devils and demons of all sorts ! But it is emphasized over and over again in the book, that these demons have no actual, objective existence : they are merely hallucinations, or " thought-forms," having no actuality, save in the mind of the seer. They are all purely symbolical. The mind is capable of manufacturing these, or creating them, just as we do every night in our dreams. He must cleave his way through these into the Clear Light of the Void. The sooner he can do this, the sooner is " liberation " attained.

The teachings concerning the astral body are very clear and concise : " When thou wert recovered from the swoon (of death) thy Knower must have risen up in its primordial condition and a radiant body, resembling the former body, must have sprung forth. . . . It is called the desire-body. . . . The Bardo-body hath been spoken of as ' endowed with all sense-faculties.' . . . Unimpeded motion implyeth that thy present body being only a desire body is not a body of gross matter. . . . Thou art actually endowed with the power

of miraculous motion. . . . Ceaselessly and involuntarily wilt thou be wandering about. To all those who are weeping (thou shalt say) ' Here I am, weep not.' But they not hearing thee, thou wilt think, ' I am dead ! ' And again, at that time, thou wilt be feeling very miserable. Be not miserable in that way. . . . There will be a grey, twilight-like light, both by night and by day, and at all times. . . . Even though thou seekest a body, thou wilt gain nothing but trouble. Put aside the desire for a body ; and permit thy mind to abide in the state of resignation, and act so as to abide therein. . . . These are the indications of the wandering about on the *Sidpa Bardo* of the mental body. At the time, happiness and misery will depend upon *Karma*. . . ."

## THE LITERATURE OF THE SUBJECT

Much has been written, in the past, concerning the Astral Body—mostly in books devoted to " Magic " and " Occultism." I believe that I have gone through the majority of such works carefully, in my endeavour to find some practical information bearing upon this question, but with little result. Thus, there are numerous references to the astral body in *e.g.* Eliphas Levi's *Doctrine and Ritual of Magic*, in his " Key of the Mysteries " (published in *The Equinox*, Vol. X) ; in A. E. Waite's *Mysteries of Magic*, and his *Occult Sciences ;* in Dr. Franz Hartmann's *Magic, White and Black*, and in the various writings of Paracelsus. In the older works upon Sorcery and Witchcraft there are, of course, frequent allusions to astral projection. Theosophical literature is full of this subject, but even here I have been unable to find anywhere precise information—any practical instructions as to *how* the projection of the astral body is to be accomplished. This is true not only of the older works, such as Leadbeater's *The Astral Plane*, and Annie Besant's *Man and his Bodies*, but also the newer and more voluminous treatises, such as those of Major Arthur E. Powell—*The Etheric Double, The Astral Body, The Mental Body*, etc. In all these books, much theoretical information is given (of course, from the strictly Theosophical point of view) but very little practical advice. The same criticism applies to D'Assier's book *Posthumous Humanity : A Study of Phantoms*. Some interesting spontaneous experiences are given in *Little Journeys into the Invisible : A Woman's Actual Experiences in the Fourth Dimension*, by M. Gifford Shine ; *Some Occult Experiences*, by Johan van Manen ; *My Travels in the Spirit World*, by Caroline D. Larsen, and in other books of the kind ; while some curious lore of a general nature is contained in *The Astral Light*, by " Nizida." An interesting historic study of this subject is given in G. R. S. Mead's *Doctrine of the Subtle Body in Western Tradition*, in which he summarizes the views of the early Fathers, as well as the later conceptions. Charles Hallock's book *Luminous Bodies : Here and Hereafter*, contains little

to the point. Occasional references to what Mr. Myers (in his *Human Personality*) called "Self Projection" may be found scattered through the *Journals* and *Proceedings* of the S.P.R., and the very striking case of Dr. Wiltse (*Proceedings*, VIII, pp. 180–194) is, of course, classical. The case of the Rev. L. J. Bertrand (pp. 194–200) is also of considerable interest; while the same may be said of the case recorded by Dr. I. K. Funk, in his *Psychic Riddle*, pp. 179–185.[1] Mr. A. Campbell Holmes has some remarks upon "The Double" in his *Facts of Psychic Science and Philosophy*, while I have devoted chapters to the subject in my *Modern Psychical Phenomena*, and *Higher Psychical Development*. Several years ago, Mr. Prescot Hall published in the *Journal* of the A.S.P.R. a number of "communications" of considerable interest, which he had received regarding the astral body through the instrumentality of a blind medium. Their value, of course, depends altogether upon the authenticity of their source.

This is practically all the published material which I have been enabled to find relative to the astral body and its projection, with the exception of Mr. Oliver Fox's articles in the *Occult Review*, to be quoted presently, and two books in French. These are: *Le Fantôme des Vivants*, by H. Durville, and *Méthode de Déboublement Personnel* (Extérioration de la Neuricité: Sorties en Astral), by M. Charles Lancelin. These will be quoted and referred to more fully later on. But, as I have said, with these exceptions, I have found practically nothing of value in the entire literature of the subject; and this criticism is especially true when we come to the most important and central theme of all, *viz.* how to project the astral body experimentally and retain consciousness within it. Upon this vital theme our authorities are especially silent!

It is just here that Mr. Muldoon is most explicit. He explains in the greatest detail just how the projection of the astral body is to be effected, and he describes precisely what takes place in the subject's mind and body during such a projection—together with many other details connected with the process. Any impartial reader will agree, I think, with the conclusion that it would be impossible for Mr. Muldoon to have written as he has—to have acquired this knowledge—without in some sense experiencing what he claims to have experienced. His reading upon the subject has been very scant; his contact with anyone liable to possess even a tithe of this information is next to impossible—when we take into account the fact that he lives in an obscure village in the Middle West. No; his knowledge has been gained at first-hand, and as the result of actual experimentation; that is very evident. How such information could have been acquired—had he not actually undergone these experiences—I leave it for the reader to decide.

[1] Extracts from these cases are given elsewhere.

SPONTANEOUS CASES

As before mentioned, there are two types or varieties of astral projection: the *spontaneous* and the *experimental.* In the former, the individual undergoing the experience merely finds himself " projected " without knowing how or why ; he finds himself outside his own physical body—which he can clearly see—but how he got there he does not know. In the latter, the experimenter makes a determined and voluntary effort to " project "—usually to some definite locality—and wakes up, to find himself there, or *en route.* Of course, the vast majority of such attempts end in failure ; successes are extremely rare. Or the subject may be " seen " by some individual at the locality in question, and remain quite unconscious of his apparent success. Examples of all types or varieties of projection are to be found in this book, together with an analysis of the *modus operandi* involved, and an explanation of the success or failure, as the case may be.

Let us consider, first of all, a few typical cases of " spontaneous " projection. As before stated, this may occur, theoretically, when the subject is asleep, in trance, while under the influence of an anæsthetic, etc. Or it may occur when the subject is awake and conscious, but merely relaxed—at least at the beginning of the experience. A good illustration of this may be found in a recently published book entitled *My Travels in the Spirit World,* by Caroline D. Larsen, where we read :

" . . . Suddenly I underwent a very strange experience. A feeling of deep oppression and apprehension came over me, not unlike that which precedes a fainting-spell. I braced myself against it, but to no avail. The overpowering oppression deepened, and soon numbness crept over me untll every muscle became paralyzed. In this condition I remained for some time. My mind, however, was still working as clearly as ever. At first I heard the music (downstairs) plainly, but soon the sounds began to slip away from me by degrees until finally everything became a blank, and I was unconscious to life and the world. How long this state lasted I do not know. What happened during this period I am also unable to relate. The next thing I knew was that I, myself, was standing on the floor beside my bed looking down attentively at my own physical body lying in it. . . . I recognized every line of that familiar face, pale and still as in death, the eyes tightly closed and the mouth partly open. The arms and hands rested limp and lifeless beside the body. . . . I turned and walked slowly towards the door, passed through it and into a hall that led to the bathroom. . . . Through force of habit I went through the motions of turning on the electric light, which, of course, I did not actually turn on. But there was no need for illumination, for from my body and face emanated a strong whitish light that lighted up the room brilliantly. . . ."

In the case published by Dr. I. K. Funk, in his *Psychic Riddle* (pp. 179–185), the writer describes how he " lost control of his body " —by reason of a cold numbness which spread over it, on a number of occasions—before having his first conscious projection. On the occasion in question, after these preliminary symptoms, he first of all became momentarily unconscious : " . . . There came a flashing of lights in my eyes and a ringing in my ears, and it seemed for an instant as though I had become unconscious. When I came out of this state, I seemed to be walking in the air. No words can describe the exhilaration and freedom that I experienced. No words can describe the clearness of mental vision. At no time in my life had my mind been so clear or so free. . . . I became conscious of being in a room and looking down on a body propt-up in bed, which I recognized as my own. I cannot tell what strange feelings came over me ! This body, to all intents and purposes, looked to be dead. There was no indication of life about it, and yet here I was, apart from the body, with my mind thoroughly clear and alert, and the consciousness of another body to which matter of any kind offered no resistance. . . . After what might have been a minute or two, looking at the body, I began to try and control it, and in a very short time all sense of separation from the physical body ceased, and I was only conscious of a directed effort toward its use. After what seemed to be quite a long time, I was able to move, got up from the bed and drest myself, and went down to breakfast. . . ."

As to the criticism invariably advanced—that this was a mere " vivid dream "—the writer says :

" I know that many people may think that the statements recorded here are simply the result of an active imagination or perhaps a dream, but they are neither the one nor the other. If the whole world were to rise up . . . it would not make one particle of difference in my mind, as I am absolutely certain that I have been as free from my physical body as I ever will be, and that my life apart from it was far more wonderful than any life I have ever experienced in it. . . ."

The case of Dr. Wiltse is very well known. It was first printed in the *St. Louis Medical and Surgical Journal*, November, 1889, and afterwards in Vol. VIII of the S.P.R. *Proceedings*. It was also published, in part, in *Human Personality* (Vol. II, pp. 315–22). In view of this, only a few brief extracts from this most interesting case will be given—referring the reader to the above sources for the full account. After a few preliminary remarks and descriptions, Dr. Wiltse goes on to say :

" . . . With all the interest of a physician I beheld the wonders of my bodily anatomy, intimately interwoven with which, even tissue for tissue, was I, the living soul of that dead body. . . . I watched the interesting process of the separation of soul and body. By some power, apparently not my own, the Ego was rocked to an fro,

laterally, as a cradle is rocked, by which process its connection with the tissues of the body was broken up. After a little time, the latter motion ceased, and along the souls of the feet, beginning at the toes, passing rapidly to the heels, I felt and heard, as it seemed, the snapping of innumerable small cords. When this was accomplished I began slowly to retreat from the feet, towards the head, as a rubber cord shortens. . . . As I emerged from the head I floated up and down and laterally like a soap-bubble attached to the bowl of a pipe until I at last broke loose from the body and fell lightly to the floor, where I slowly rose and expanded into the full stature of a man. I seemed to be translucent, of a bluish cast and perfectly naked. . . . I directed my gaze (to the bed) and saw my own dead body. It was lying just as I had taken so much pains to place it, partially upon the right side, the feet close together, and the hands clasped across the breast. I was surprised at the paleness of the face. . . . I turned and passed out of the open door. . . ."

Dr. Wiltse then relates a number of mental experiences which he had during his extended " trip "—including the perception of certain things which he did not know existed, but which were subsequently verified and found correct—and, at the conclusion of his astral journey, he was suddenly arrested by what appeared to be a dense, black cloud : " A small, densely black cloud appeared in front of me and advanced toward my face. I knew that I was to be stopped. I felt the power to move or to think leaving me. My hands fell powerless to my sides, my shoulders and head dropped forward, the cloud touched my face and I knew no more. . . ."

When he regained consciousness, he was in his own physical body.

The case of the Rev. L. J. Bertrand, also given in *Proceedings*, Vol. VIII, p. 194, is thus summarized by Mr. Myers :

" During a dangerous ascent of the Titlis, Mr. Bertrand separated from his companions, sat down to rest, and became paralyzed by the cold. His head, however, remained clear, and he experienced the sensation described by Dr. Wiltse of passing out of his body and remained attached to it by ' a kind of elastic string.' While in this condition, he had clairvoyant impressions about his absent companions, and much astonished them on their return by describing their doings to them. . . ."

### EXPERIMENTAL CASES

We now come to cases of *voluntary* or *experimental* projection. These, as I have said, are much rarer, and—apart from a few scattered cases (possibly) in *Phantasms of the Living*—are limited more or less to Mr. Fox's records, in the *Occult Review*—to be quoted presently—and a few dubious and historic cases, fairly " remote." Two books have been published in French, however, dealing with

this subject ; one by M. Charles Lancelin, the other by M. Hector Durville. Both of these works deal with the attempt to " extract," as it were, the astral body from the " magnetized " subject while in a state of trance. Neither of them contains cases of *self*-projection. The subject was placed in a deep magnetic or mesmeric (as distinct from hypnotic) trance, and suggestions were then given that the subject should, if possible, leave his (or her) own body, and move away from it for some appreciable distance. A variety of ingenious experimental tests were then made, to ascertain, so far as possible, that this had been successfully accomplished.

I shall not now stop to consider the work of M. Lancelin, as I have already summarized it quite fully in my *Modern Psychical Phenomena*, and in *Higher Psychical Development*, and Mr. Muldoon has dealt with it at considerable length in the present volume. I may, however, give a brief summary of the findings of M. Durville, as given in his book *Le Fantôme des Vivants*.

The book is divided into two parts : Part I being historical and theoretical, dealing with the general theory of the " double," and citing a number of ancient and more modern cases which might possibly be considered examples of its manifestation.[1] Part II is experimental, dealing with cases in which the astral body was apparently projected, while the subject was in deep " magnetic " trance. Some of this material is of considerable interest, and agrees remarkably with the descriptions and experiences of Mr. Muldoon. Thus we read (p. 189) : " The subject of the experiment is constantly *en rapport* with the " double " through the intermediary of a fluidic cord, capable of elongation. . . . Usually this is cylindrical, but may sometimes appear to be a sort of ribbon. . . ." As to the *clothes* of the phantom, these seem to be composed of a sort of " fluidic gauze " (p. 215). Various sense-impressions are conveyed to the body by means of the astral cord (p. 235). The question of temperature is important ; and too much light has a detrimental effect upon the astral body. Experiments with the dynamometer showed that the muscular strength (grip) of the subject was always greater after projection than before (p. 152). On the contrary, the temperature of the hand—particularly of the right hand—almost invariably fell as the result of the experiment (pp. 195–197). One chapter is devoted to the action of the phantom upon (a) the double of another subject—both being " projected " at the same time ; and (b) upon the physical body of another person. Some positive results were apparently secured in both cases. Calcium sulphide screens were then placed at some distance from the subject, and the suggestion was given that the phantom should approach one or other of these screens. As it did so, the screen in question glowed up with added brilliance as the result of the proximity of the astral body

[1] Such as cases recorded in Owen's *Footfalls* ; *The Debatable Land* ; Mrs. Crowe's *Night Side of Nature* ; certain cases in *Phantasms of the Living* ; etc.

(pp. 275–280). Some successes are also reported in obtaining physical movements of objects and raps, and in moving the straw of a Sthenometer, at a distance from the entranced subject—by the projected astral body (pp. 297–332). The last chapter details a number of attempts to photograph the astral body, and various vital radiations emitted by it or by the physical body. M. Durville concludes his book as follows :

1. Projection of the astral body is a certain fact, capable of being demonstrated by means of direct experiment. This also demonstrates to us that living force is independent of matter, and that our Individuality is composed of a physical body and an intelligent Soul —and a vital link, the astral body.

2. Since this phantom can exist and function apart from the physical body, it may also exist after death. That is, Immortality is a fact which is thus proved scientifically.

This apparently little-known work of M. Durville is full of curious and interesting material, and if one could be assured that the results attained were all scientifically accurate, would constitute a treatise of first-rate importance. It is to be noted that many of his findings tally, in a very striking manner, with those of Mr. Muldoon. Some critical comments on these results are to be found in the text of the present book.

### MR. OLIVER FOX'S EXPERIENCES

The only detailed, scientific and first-hand account of a series of conscious and voluntarily controlled astral projections which I have ever come across is that by Mr. Oliver Fox, published in the *Occult Review* for 1920 (pp. 256–264 ; 317–327). These articles were entitled, respectively, " The Pineal Doorway," and " Beyond the Pineal Door," and embody the author's personal experiences. I shall endeavour to summarize very briefly—quoting a few especially important passages *verbatim*.

Mr. Fox very logically begins by placing squarely before the reader the two alternate theories which might be advanced to account for his experiences. These are (a) exceptionally vivid dreams, and (b) real projections. Which of these is the correct explanation ? Mr. Fox admits that it is extremely difficult to prove the latter theory objectively, and therefore thinks it wiser to confine himself to a description of his own experiences and a summary of his own methods of development, hoping that others might possibly obtain the same results by following his advice, thereby proving the reality of astral projection for themselves.

The first step (says Mr. Fox) consists in acquiring a certain dream-control—but not the same *kind* of dream-control as that detailed in the present book. It consists in acquiring, *by observing some incongruity or anachronism, the knowledge that one is dreaming.* I quote Mr. Fox's own words :

" Eighteen years ago, when I was a student at a technical college, a dream impelled me to start my research. I dreamed simply that I was standing outside my home. Looking down, I discovered that the paving stones had mysteriously changed their position—the long sides were now parallel to the curb instead of perpendicular to it. Then the solution flashed upon me : Though that glorious summer morning seemed as real as real could be, I was *dreaming !* Instantly the vividness of life increased a hundredfold. Never had sea and sky and trees shone with such glamorous beauty ; even the commonplace houses seemed alive and mystically beautiful. Never had I felt so absolutely well, so clear-brained, so divinely powerful. Verily the world had become my oyster. The sensation was exquisite beyond words ; but it lasted only a few moments, and I awoke. As I was to learn later, my mental control had been overwhelmed by my emotions ; so the tiresome body asserted its claim and pulled me back. And now I had a (to me) wonderful new idea : Was it possible to regain at will the glory of the dream ? Could I *prolong* my dreams ?

" I have italicized the heading of this section.[1] It sounds simple ; but in practice I found it one of the most difficult things imaginable. A hundred times would I pass the most glaring incongruities, and then at last some inconsistency would tell me that I was dreaming ; and always the knowledge brought the change I have described. I found that I was then able to do little tricks at will—levitate, pass through seemingly solid walls, mould matter into new forms, etc. ; but in these early experiments I could stay out of my body only for a very short time, and this dream consciousness could be acquired only at intervals of several weeks. To begin with, my progress was very slow ; but presently I made two more discoveries :

" 1. The mental effect of prolonging the dream produced a pain in the region of the pineal gland—dull at first, but rapidly increasing in intensity—and I knew instinctively that this was a warning to me to resist no longer the call of my body.

" **2.** In the last moments of prolonging the dream, and while I was subject to the above pain, I experienced a sense of *dual consciousness*. I could feel myself standing in the dream and see the scenery ; but at the same time I could feel myself lying in bed and see my bedroom. As the call of the body grew stronger the dream-scenery became more faint ; but by asserting my will to remain dreaming, I could make the bedroom fade and the dream-scenery regain its apparent solidity. . . ."

The thought then occurred to Mr. Fox : What would happen if he were to disregard this pain and " force " his dream-consciousness still further ? Not without some trepidation, he finally did so ; a sort of " click " occurred in his brain, and he found himself " locked out " in his dream. He no longer seemed connected with his physical

[1] *By observing* . . . etc.

body ; the sense of dual consciousness vanished ; the ordinary sense of time likewise disappeared, and he found himself free, in a new world. This was his first conscious projection.

It lasted only a short time. Owing partly to the sense of utter loneliness, he experienced a sort of panic. Instantly, the same strange cerebral click was heard, and Mr. Fox found himself back in his physical body, completely cataleptic ! Very gradually, he regained control of his organism, moving first one muscle and then another. " Suddenly the trance broke, my eyes opened, and I was free. I jumped out of bed with great joy, and immediately collapsed upon the floor, being overwhelmed with nausea. I felt ill for two or three days afterwards. . . ."

Just here, Mr. Fox enumerates what appear to him to be the possible dangers connected with these experiments. These are :

1. Heart-failure, or insanity, arising from shock.
2. Premature burial.
3. Obsession
4. Severance of cord.
5. Repercussion effects upon the physical vehicle.

Of course, as Mr. Fox wisely remarks, the last three of these would be scorned by the orthodox scientist. It may be added here that all these dangers are more imaginary than real, and are dealt with very fully in the present book.

The chief characteristics of these astral projections Mr. Fox summarizes thus :

1. The body appears to be in a semi-rigid condition, which may approach in severity the seeming cataleptic state already described.
2. Though the eyes are closed, the room is plainly visible ; and the atmosphere also, so that one gets an effect rather like particles of dust illuminated by the sun—or roughly a golden glow, very variable in its intensity. Behind this, as it were, and only just on the border-line of visibility, is something like a mass of frog's eggs, bluish-grey in colour and vibrating.
3. Physical sounds are distinctly audible.
4. In this condition one is liable to any imaginable hallucination or sight or sound ; or, to voice the other view, one is both clairvoyant and clairaudient.
5. In this condition, especially if it be mistaken for the waking state, one falls an easy prey to wild and unreasonable *fear*.
6. One is conscious of strange atmospheric stresses—the before-a-storm feeling, but enormously intensified.

So far, Mr. Fox had never succeeded in effecting a true *projection without any break in consciousness*. He always felt that some one, or something, was holding him back. " It was like getting past the

'Dweller on the Threshold.'"[1] Then the solution of the problem suddenly occurred to him: "I had to force my incorporeal self through the doorway of the pineal gland, so that it clicked behind me. . . . It was done, when in the trance condition, simply by concentrating upon the pineal gland and willing to ascend through it. The sensation was as follows: my incorporeal self rushed to a point in the pineal gland and hurled itself against the imaginary trap-door, while the golden light increased in brilliance, so that it seemed the whole room burst into flame. If the impetus was insufficient to take me through, then the sensation became reversed; my incorporeal self subsided and became again coincident with my body, while the astral light died down to normal. Often two or three attempts were required before I could generate sufficient will-power to carry me through. It felt as though I were rushing to insanity and death; but once the little door had clicked behind me, I enjoyed a mental clarity far surpassing that of earth-life. And the fear was gone. . . . Leaving the body was then as easy as getting out of bed. . . ." (Mr. Fox, with admirable scientific caution, warns his readers against taking what he has said about the pineal gland too literally; but he asserts that these are the exact sensations, and he believes that what he has said is not far from the truth.)

In the vast majority of his experiences, Mr. Fox asserts that there was a break in consciousness (seemingly, for only a few moments) between his attempt to enter the "pineal door" and his fully conscious state, outside the physical body.[2] He did ultimately succeed, however, in attaining a number of projections, fully conscious from the beginning. As he himself states:

"This, then, was the climax of my research. I could now pass from ordinary waking life into this new state of consciousness (or, from life to 'death') and return, without any mental break. It is easily written, but it took fourteen years to accomplish."

Mr. Fox mentions three different methods of "locomotion" in the astral body. The first of these is *Horizontal Gliding*—"accomplished by a purely mental effort." Usually this is easy, but when the pull of the cord is felt, it is anything but effortless; "it is as though one tugged against a rope of very strong elastic." Mr. Fox also observed that whenever he was pulled back into the body, he had the sensation of being drawn *backwards* into it. (The reason for this feeling is fully explained in this book.)

The second method of locomotion is a variety of *levitation*, very similar to the typical "flying dream." This is described as "easy and harmless."

The third method is what Mr. Fox calls "*Skrying*," and in this he appears to shoot upwards, like a rocket, with great velocity. It

[1] For a discussion of this, see Steiner: *Initiation and its Results*; also my *Higher Psychical Development*.

[2] See the lengthy discussion of this point later on, in the present volume.

is described as " difficult and dangerous." A typical experience of this sort is given in the article referred to.

As to the *people* encountered in these astral trips, Mr. Fox notes (1) the *total absence* of " elementals " or other terrifying beings, so often said to inhabit the Astral Plane ; and (2) the fact that he is nearly always *invisible* to them, though his presence may at times be felt. He points out, however, that this is always unfortunate, for when such is the case the entity is shocked and frightened, and this state produces a corresponding shock within himself, the result of which is to draw him back into his physical body immediately. (The reasons for all this will be made very clear in the text of the present book.) As to the *scenery*, this was almost always similiar to that seen on earth—though, of course, unfamiliar scenes were very common ; probably more common than familiar ones. One very curious and unusual feature about Mr. Fox's experiences is that he was never able to see his own body, when " projected," though he could see his wife's body, *e.g.* very plainly. This is almost the only instance on record, so far as I know, in which this has been the case. Generally, the physical body of the projector is the first object seen. In this, Mr. Fox's experience is almost unique. On the whole, however, his impressions and experiences are quite typical, and tally with those of other investigators in this field, as will be brought out more fully later on. Lack of space unfortunately prevents me from recounting the very dramatic and extraordinary manner in which Mr. Fox lost this power, after having acquired it with so much effort and diligence. This may be found in full in the articles referred to, from which this summary has been drawn.

### SOME PERSONAL EXPERIENCES

I may perhaps conclude this section by giving a brief account of a few attempts of my own, made some years ago, at " astral projection." These were undertaken when I was experimenting in *Yoga*. On a number of occasions I " willed " to appear to a certain young lady—naturally quite psychic—just as I was falling to sleep. Most of these attempts were apparent failures, but on three occasions she awoke suddenly and saw me standing in the room or sitting on her bed. I remained visible for a few seconds, then " melted away." I was quite unconscious of any seeming " success " on any occasion ; I merely awakened in the morning as usual, not knowing whether anything had " happened " or not. These experiments extended over a period of several weeks, and it is hardly necessary to say that I never gave the slightest inkling of the times selected for trying these " projections."

Of course, while these may have been actual unconscious projections, they may also have been purely subjective experiences—perhaps telepathically initiated. But *one* experience was quite striking, and should perhaps be recorded in greater detail.

I may state that the young lady in question is an accomplished pianist, and has a phenomenal musical memory. If she has once played or heard a piece of music, she never forgets it. This is important, for reasons which will be apparent later. One day I asked her if she had ever heard of an old song, " When Sparrows Build," made famous years ago by Jenny Lind, and a favourite of my childhood days. She stated that she never had. I said that I would get and send her a copy " some time," as I thought she would like it. That was all that was said about it at the time, and no particular importance was attached to it. A couple of nights later, I attempted to " appear " to her, and as usual awoke in the morning, without knowing whether my experiment had " succeeded " or not. A little later, I received a telephone call, and the young lady in question informed me that I had " appeared " to her the night before—rather more vividly than usual—and that she had thereupon been seized with the impulse to write automatically—the result being a verse of poetry. That afternoon I called, was told of the experience, was shown the poetry, and confess that I received quite a momentary thrill! *The " poetry " consisted of the opening lines of the song "When Sparrows Build," absolutely accurate, with the exception of one word!*

I merely record the above case for what it may be worth, since I can furnish no " proof," and the whole incident may have been merely a case of remarkable coincidence. Personally, I doubt that it was. However, I shall not press the point, being content to record it, as illustrative of the curious results one is able to obtain while experimenting in this baffling field. As we have seen, other experimenters have had far more striking and convincing results.

* * *

I must now draw this Introduction to a close. It has been my privilege to work with Mr. Muldoon throughout the writing and preparation of this book, and I have added a few foot-notes from time to time, and suggested certain experiments which might be tried or certain points which might be covered; apart from these the writing of the body of the book has been his work entirely, and I feel that the psychic world owes him a deep debt of gratitude for his self-sacrifice and determination, in undertaking the labour involved in writing it, when ill in bed and in great physical pain. I desire to record here my complete conviction of his sincerity, his truthfulness and his remarkably detached and scientific attitude toward his own experiences. All of which will, I feel assured, be evident in the book itself. It is a work of the utmost importance, and is just the *sort* of book for which psychic students, the world over, have long waited!

HEREWARD CARRINGTON.

# EXTRACTS FROM MR. MULDOON'S LETTERS

THE following extracts from letters written to me by Mr. Muldoon contain much interesting material, not found in the text of the book itself. They serve to throw an interesting sidelight upon the writer's psychology; and, inasmuch as this is highly important in a case such as this, I feel assured that their inclusion is fully warranted—for this, if for no other reason. It is hardly necessary to say that these extracts have been made with Mr. Muldoon's permission.

The phraseology of the writer—as shown in these letters, as well as in parts of the book itself—is also of interest, and will serve as a further indication of his inner Self. These letters were of course written to me during the writing and revision of the present book.

H. C.

## EXTRACTS FROM LETTERS

You ask me if I have ever touched the physical body while in the astral body. No! This is difficult to do. I have tried it, and I find that one cannot keep from interiorizing, because of the very close range. Did you ever attend a materialization séance where you tried to hold a "spirit" from getting back into the cabinet? Well, if you have ever met with that tremendous magnetic pull, you will realize how hard it is to keep from interiorizing, when one gets close enough to the physical body to meddle with it. . . .

You have asked me, too, if I have ever seen anything while in the astral which I did not know existed, and later verified by seeing it in the physical. Certainly! This is nothing unusual to do, while consciously projected. I have often gone into houses, and noted the things—later going there in the physical, and seeing everything exactly as I saw it in the astral. . . . But when in coincidence I have never had a clairvoyant vision in my life—not one. The only way I ever was able to see astrally was in the astral body. When in the physical body, I couldn't see a spirit if there were a million of them in the room! . . . Seeing inside a box would be no trouble, although I have never tried to do so, while exteriorized. It just never occurred to me; but I have seen right inside houses, and have seen people in them, etc., without ever going inside. . . .

* * *

On a table, in the parlour of my home, there stands a little device which is used to beat time for a pupil learning music—a metronome. All one has to do to make this device work is to start the pendulum, and it will click very loudly until the spring runs down. I sleep in a room next to the parlour. The other night, I dreamed that I stood very near this device; in the dream I seemed about to start the metronome. No sooner had I dreamed this than I awoke in my physical body, in bed. About one second later the device in the next room started to click, click, click. Now there is no possible way in which that device can start itself; further, it has stood on the table for months without being used. It seemed that no sooner had I touched it—in the dream—than I awoke and heard it start clicking in the next room. Were it not for the time element, I should be inclined to think that I started this in the dream body—which, of course, is the astral body in a partially conscious condition. But it did not start until I was awake in the physical—though I started it, in the dream, an instant before. Could it be possible that the motivity travelled to the device—while I dreamed of it—remained there until after I was conscious, and started it then? If I had been projected in the astral body, would not the device have started before I got back into the physical? I wonder if it is possible to do something of that sort: to try and move something in the astral body, and not have it move until some time after the astral body has left it? . . .

What I have just told you was written several days ago. Last night I again started the metronome in a dream, just as I did the first time. Now I have tried to move things while projected and conscious, but never could. And the strange part is that I never made such a suggestion to myself—the dream occurred both times spontaneously. If only I could do this intentionally! What I cannot understand is this: Why the device did not start until about two seconds after I dreamed of starting it? The metronome is about fifteen feet from where I sleep. There is a wall between, of course, but that doesn't count if it was the dream body which started the thing going. Perhaps it is that we do not have the faith, the conviction, while conscious, and that therefore the motivity is not powerful enough (through conscious suggestion) to move anything. (See p. 384 of your book *The Coming Science*.) Does not what I have just said concerning my experience jibe with what is there said, in a fair degree? There is only one thing which bewilders me—the time element. Why does not that metronome start before I am again clearly conscious in the physical body? To be sure, it takes no time at all to interiorize the phantom, while one is not conscious; but still, that would not account for the time element! If I were to dream of starting it, then awaken and hear it going, that could easily be accounted for. But it does not start until after I am awake. . . .

* * *

(*Later letter*). That metronome incident! No, it was *not* an auditory hallucination. I had to get up to shut the thing off. The second time I let it go, just to see if anyone upstairs would hear it. My brother did, and after a time he came downstairs and shut it off. It ran five or six minutes the first time, and about twenty minutes the second time. One could not call a reality like that a hallucination, could he?

Do you think it would be all right to mention this incident, as a possible proof that things can be moved in dreams—even though I cannot prove it to anyone? Of course, I could not prove that the dream actually *did* play a part; but, if not, how in the world did the thing start—immediately after I dreamed of starting it—if I did not have something to do with it?

I have been ordered to stay in bed for four weeks, but I probably can write along—although not at a very fast rate. . . . My back is getting pretty tired, so I'll have to lie down for a while, and will close for now. Will send you another batch of MS. in a few days. . . .

* * *

This morning I had an accidental projection, while lying on my stomach and in complete light (if that isn't running contrary to the laws of projection, nothing is!). And this is what I discovered. While lying on the stomach, the sensations while moving through the air are reversed. When you move upward, you think you are moving downward, and *vice versa*. The only way to tell the true direction of movement is by the sense of sight. I would have sworn that I was moving downward, but on looking saw that I was moving upward! . . .

* * *

A few mornings ago, I awoke at about six o'clock and lay awake for about twenty minutes. Then I dozed off to sleep again, and dreamed that I was standing on the same spot which I occupied in the metronome dreams—in the instances I told you about before. I dreamed that my mother was sitting in a rocking chair, and she said to me: "Do you know you're dreaming?" I replied: "By gosh, I am, aren't I?" That ended the dream, and it seemed that I had no sooner said "By gosh, I am" than I awoke in the physical body, in bed. I was conscious, but unable to move; I could not utter a sound, could not move my eyelids. This condition prevailed for about three minutes, and all the time my entire body kept twitching, especially the limbs. Then I suddenly became normal. About two seconds later a loud rap sounded—as if some one had struck the iron of the bed a blow with a heavy mallet. The noise was so loud that I "ducked," as it rather frightened me. . . . Remember, I was perfectly conscious for about two seconds before this rap sounded. No one was anywhere near, and this occurred in full light. These physical manifestations are certainly interesting

—to me, at least—as I never before have experienced such things. But then, neither have I ever tried; these things came about by themselves.

You know, there is a belief that materializations cannot take place without a circle. Well, I once saw three spirits materialize, and walk right round the room, and talk! My mother was very ill, and had been confined to bed for several weeks. One evening, we were alone in the house—she in bed, under the influence of morphine, talking as one under its influence often does. One minute she would talk rather sensibly, and the next minute, not. I sat in the next room reading—facing the door of her room. I had not been paying much attention to her "talk," as I had become used to it. . . .

I was reading when suddenly I heard a clatter of voices; one of them I recognized as my grandmother's. I looked up. There were three fully materialized spirits standing and walking about the room where my mother was. At first I thought that she was out of bed, then I saw that there were three of them. I immediately recognized my grandmother, but I did not know the other two. For a moment I could not believe this was actual. Then my mother called out: "Sylvan, come here quick; here are your grandmother, grandfather and Louis." (I had never seen the two last mentioned, but had known my grandmother before her death.)

My grandmother was a German, and was talking in German. I heard her say something like this: "Vot fail de young?" I jumped up and went into the room, slowly, fearing that they would dematerialize. My grandmother stood in the doorway, facing me, and said: "Solbun!" She could not say "Sylvan," and always called me this when I was small. I advanced to the door and spoke. One of the figures seemed to drop down through the floor. Another disappeared, but my grandmother still stood there, and I could see by the expression on her face that she wanted me to stand back. Then she vanished, and I rushed through the door. My mother was quite rational, and said: "Why didn't you come in sooner—all three of them were materialized!" I assured her that I had seen the whole performance through the open door. There was a fair amount of light in the bedroom, and also in the room where I was reading. I asked my mother, "What did she say? It sounded like, Vot fail de young!" My mother said something in German which I cannot quote, but which sounds exactly like what I heard, and said, "It means, What's the matter, girl?" My mother is half English and half German, and can understand and talk German. Anyway, this is just what happened!

* * *

Every time you see one of these division lines, it means that I have to stop and take a rest, for sitting up tires me very much. But I hope to be able to write for a longer time together soon. The

past few days I have been very weak, and thought that I would " cash in " last Monday ! . . . I suppose it will be some time before I have another batch ready to send, but will do so as soon as I possibly can. . . . I hope you can read this, as it's difficult to write in bed. . . .

When I stop to think about it, it seems very hard for me to believe that conscious astral projection is not universally known. I can hardly conceive that such a *real* phenomenon is ever doubted ; that it is not accepted, just as physical life is accepted. But then, perhaps I should not feel as I do if I had not experienced it so many times myself. *When one is consciously projected, there is no question about it ; one knows it ; I know it—just as well as I know I am sitting here writing this letter.* But how can I prove this to anyone else ? I might be told that I am dreaming when I am physically conscious, and I could not prove that I am not. It is self-evident. . . .

* * *

I am out of bed and at it again. I wish I could have felt better when I was writing the book, for I probably could have done a better job. As it is, every word was written with reluctance !

* * *

I have never had a conscious out-of-the-body experience when I was not here on the earth plane, just as much as I am right now. I wouldn't know where to look for the higher planes ! Curious, indeed—how some astral projectors can get into these higher planes, when many spirits on the lower planes assert that they cannot do so ! Most projectors who claim to be able to do this are so egotistical that they imagine they will at once wake up, after death, in some higher plane. I know one near ——, always telling about her trips in the spirit world, but always telling something which a mere clairvoyant dream would account for. She is constantly saying that the secret of projection is a " dangerous tool " in the hands of the " ignorant," etc.—so that she will not be pressed for an explanation as to how she does it ! . . . Now this is just where I think she is doing the wrong thing. I believe that if a person knows how it is done, he should tell exactly *how*—so that others can experiment and try it for themselves. I would not have the cheek to tell others that a thing is too dangerous for them to try, but is not too dangerous for me to try—because I do not think that I am so much wiser than they are. . . .

* * *

I am sending you the last batch of MS. to-day. Would it not be a good idea to ask readers to report their results ? Perhaps some valuable material might be collected in this way. This request might be inserted somewhere in the book. . . .

* * *

# THE PROJECTION OF THE ASTRAL BODY

## CHAPTER I

### EXISTENCE OF THE ASTRAL BODY LONG KNOWN

"THERE is a natural (physical) body and there is a spiritual body." So states St. Paul, in his first "Epistle to the Corinthians." Psychic research, too, has long ago established the belief that within every material being is a non-material "double," a cryptic entity coinciding, with minute exactitude, with the physical mechanism in every centre and cell.

Records are numerous, coming from many trustworthy scientists, which substantiate the claim that this non-material being—the "astral body" as it is commonly termed by them—is capable of separating from its physical counterpart, and of existing entirely outside its material abode, intangible to the beings surrounding it.

This enigmatic occurrence will be spoken of as "astral projection," or "astral exteriorization," both terms being synonymous. In occult writings, many have told of this strange phenomenon of astral projection, but with all the knowledge thus far accumulated we may still consider ourselves merely in the kindergarten of the school of mystery.

For exteriorization of the astral body is, in fact, the first step into that mysterious realm called "death," which sooner or later all of us must enter. So, reader, if you are interested in this dark phenomenon, if you have stood o'er the casket and gazed upon the cold corpse, and in silent awe have wondered how that being who only shortly before was animate—possessed of intelligence, moving, thinking, and talking, even as you—could now be but a lifeless clod, the same as you shudder to think you too will become, then you are interested in astral projection, for astral projection and death are not unlike.

To the vast multitudes who have never met with this phenomenon, and even to those who have in some manner acquainted themselves with it, it must necessarily be placed in the category of "theories"; but to the conscious astral projector himself,

exteriorization of the non-material counterpart of the physical is a great reality, as self-evident as the fact that he is consciously alive.

At the outset, the reader should understand that the writer is well acquainted with the phenomenon, having indulged in hundreds of projections during a period of twelve years—projections both of a pleasant and a disagreeable nature, while completely conscious and partially conscious. The greater part of the material contained in this work is from his own experience.

After so many years as an astral projector, and at the same time while conducting many experiments with the phase, I have gleaned countless facts and made numerous reasonable deductions from those facts—some of which, so far as I can ascertain, have never before been discovered or made known by other writers in the occult field.

Realizing that the world is filled with sceptics who "stand-pat" in their tracks, proclaiming themselves "practical," who are not open to new possibilities, the "prove it" folks who cannot see that the Road leading to the "Real" is befogged with mystery —and merges into the horizon of mystery at both ends—I wish to state that, if you are one of this type, looking for proofs that can be measured and weighed through the medium of your limited mind and five senses, you will not find them in this book.

The Materialist, of course, will reject the very idea of Astral Projection as nonsense. "Reason" is his idol, the light that guides his convictions. He revels under what he terms "the divine torch of reason." There is only one trouble with this divine torch—it doesn't shed much light on the mysteries of life!

Life itself is beyond comprehension by the mind of man—to say nothing of its appealing to reason. Just which of the Materialist's five senses it is that gives him an understanding of life, of creation, or of thought and mental processes, he does not make known—yet he must accept them. Indeed, everything is accepted without extensive reasoning. We may examine everything, examine anything, analyze till Doomsday, yet there will always loom up the Inexplicable. . . . On the other hand:

"There is no point in the Occult Teachings better established, longer held, or more thoroughly proven," says William Walker Atkinson, "than that of the existence of the Astral Body. This teaching of the Ancient Occultists is being corroborated by the experiments and investigations of the Psychic Researchers of the present day.

"The Astral Body, belonging to every person, is an exact counterpart of the perfect physical body of the person. It is composed of fine ethereal matter, and is usually encased in the physical body. In ordinary cases, the detachment of the astral body from its physical counterpart is accomplished only with great difficulty, but in the case of dreams, great mental stress,

and under certain conditions of occult development, the astral body may become detached and sent on long journeys, travelling at a rate of speed only less than that of light-waves.

" On these journeys it is always connected with the physical body by a long, filmy, connecting link. If this link were to become broken, the person would die instantly, but this is an almost unheard-of occurrence in the ordinary planes of action.

" The astral body exists a long time after the death of the physical body, but it disintegrates in time. It sometimes hovers around the resting-place of the physical corpse, and is mistaken for the spirit of the deceased person, although really it is merely a shell, or finer outer coating of the soul.

" The astral body of a dying person is often projected to the presence of friends and loved ones a few moments before the physical death, the phenomenon arising from the strong desire of the dying person to see and be seen. The astral body frequently travels from its physical counterpart, in Psychomantic phenomena, and visits scenes far distant, there sensing what is occurring.

" It also leaves the body during what are known as Psychomantic dreams ; or under the influence of anæsthetics ; or in some of the deeper phases of hypnosis ; when it visits strange scenes and places, and often holds mental conversation with other astral bodies, or else with disembodied entities. The jumbled and distorted recollections of these dreams are occasioned by the brain not having received perfect impressions transmitted to it, by reason of lack of training, development, etc.—the result being like a blurred or distorted photographic plate."

I have assumed that the reader has already convinced himself of the reality of the phenomenon, or is occultly interested enough to accept it. No discussion will be made of spiritism in general, which does not contribute to the problems of astral projection, for there are volumes too numerous to mention by far more able writers than myself.

In this study we are mostly concerned with certain eccentricities of the astral body which take place while we are physically alive ; and although this astral body exists through and after death—as I have mentioned before—others have told of its survival ; so our interest rests upon considerations of the astral body before the physical counterpart has been permanently severed from it.

We call ourselves physically alive, but in reality the material part of us is as dead as a door-nail. It is the energy behind the physical mechanism that is the real " live " thing. Nerves themselves are not alive—if they were, we have buried many a living body—it is the neuric energy which animates, and the astral body is the condenser of the nervous energy you are using right now.

" Why ! " you will say, " then the astral body is in existence now." And it is ! Many have been the authorities upon this

subject of astral projection, and many are under the impression that the astral body is formed by a mental process, which is not the case. If it were the case, where would the victim who is " bumped off " instantly get his astral body ? If such were the case, no one would be possessed of an astral body after death, except the fellow who was lucky enough to have heard of the " creative mental process."

Yes, you are using your astral body even now ; it is tuned down, we might say, to harmonize with the vibrations common to material substance. Now there are factors which hold it down, and there are factors which tune it up. The powers which can be exerted to disharmonize the attunement are the powers which will cause the astral to move out of the physical.

The astral body coincides with the physical throughout. Both bodies being " substance," it is obvious that both will be identical in shape ; and the phantom is, in appearance, an exact duplicate of the physical body. Surviving what is termed " death," the astral body is often seen by others present at death—the true likeness of the physical. After death, the phantom continues to hold this true form, but sooner or later changes to a much more finely composed spirit.

The range of vibration to which our earthly existence is limited does not extend over all creation ; consequently we are unaware of the vast realities all around us. When the astral phantom (whose eyes you are using even now in reading this) becomes tuned up —which it can be—those eyes will be able to see other things besides the familiar surroundings, and the astral body will be able to get out of the physical. The fact that the eyes, after projection, are capable of seeing earthly and other astral beings too shows that the range of vibration has increased.

This may appear paradoxical to one who is accustomed to the idea that the conscious mind is a part of the physical mechanism. In fact, the material body has no mind at all, but clings over the astral, to speak symbolically, which is the real " Ego "—through which the conscious mind really functions. It is erroneous to believe that the astral being has a super-mentality. It has not. The conscious mind, as you know it, is the mind of the astral body. Your normal, conscious mind—everything it contains—is the YOU, you the individual, now and thoughout eternity, learning as it goes.

There is, however, the Subconscious—that vast, unfathomable super-intelligence which is wellnigh omnipotent and inherent in all ; yet we do not conceive this as the individual, as we do the Conscious. Most believers in " the spirit " are somehow under the impression that, to awaken in the astral, is to be enlightened by all the powers of the subconscious, which is not the case ; for the subconscious sustains practically the same relation to the exteriorized phantom as it does to the interiorized (physically alive) being.

Suppose, for example, that your physical body were to drop off (die) this very instant. You would be in the astral, still unchanged, not as a super-intelligent being, but retaining your identical mentality as before ; no more, no less. And this is one great point to remember : the physical is but non-intelligent material, and is like a cloak to the astral phantom.

It is logical to suppose that, at birth, the astral body—the Ego —was brought into being by the omnipotent intelligence which is, was, and always will be ; while the conscious mind of this body was in the form of a blank—ready to receive impressions, learn and grow. It matters not at what stage of life we may die, our total consciousness, at the end of earthly existence, is the total we possess, after physical expiration.

### MY FIRST CONSCIOUS ASTRAL PROJECTION

Holding the fact firmly in mind that the astral member is the real, live self, and that the physical is but a sort of shell, we will now turn our attention to what actually occurs when astral projection takes place. I shall describe the very first conscious projection I ever experienced. Realize, however, that all experiences are not alike, and that if, by following the laws of the art, which will be summed-up later, you succeed in projecting, what you meet with may not tally in all respects with what I have given, and that proficiency is acquired by practice.

At the time I was a youth of twelve, thinking little of life's more serious problems and caring less. Although others in the family had studied along occult lines to some extent, I knew practically nothing concerning the higher life. To be sure, I had heard that we live after death, much as we do now ; but that was the sum-total of my knowledge on the subject, and even that was not a matter of thought with me.

Through reading some books on spiritism, my mother, mostly urged by curiosity and the desire to determine whether it was fact or fiction, decided to visit the camp of the Mississippi Valley Spiritualists' Association, at Clinton, Iowa. I accompanied her, as did my very small brother, and the occurrence which I shall now relate took place there.

We retired at an early hour that evening, incidentally rooming in a house where lodged half a dozen widely known mediums. I dozed off to sleep about ten-thirty o'clock, in the same natural manner as I had always done before, and slept for several hours. At length I realized that I was slowly awakening, yet I could not seem to drift back into slumber nor further arouse. In this bewildering stupor I knew (within me) that I existed somewhere, somehow, in a powerless, silent, dark and feelingless condition.

Still I was conscious—a very unpleasant contemplation of being ! I repeat again : I was aware that I existed, but *where* I could not

seem to understand. My memory would not tell me. The stupefaction which one experiences when first arousing from the influence of an anæsthetic is similar. I thought that I was awakening from natural sleep, in a natural manner, yet I could not proceed. There was but one thought dominating my mind. Where was I ? Where was I ?

Gradually—it seemed an æon of time, but in reality it was but a short interval—I became more conscious of the fact that I was lying somewhere. These few half-clear thoughts brought relative thoughts, and shortly I seemed to know that I was reclining upon a bed, but still bewildered as to my exact location. I tried to move, to determine my whereabouts, only to find that I was powerless—as if I adhered to that on which I rested. *Adhered*—that is the exact sensation. If conscious at the beginning of exteriorization, one feels fairly glued down, stuck fast, in an immovable position.

A peculiar fact about this phenomenon is that one can be conscious, yet unable to move. This condition I have called " astral catalepsy," since there is no word yet coined to define it. Astral catalepsy will be discussed later on in more detail. Suffice it to say here that astral catalepsy can be present either with or without the functioning of the senses, and with or without consciousness ; for astral catalepsy is direct subconscious control.

Eventually the feeling of adhesion relaxed, but was replaced by another sensation equally unpleasant—that of floating. Occurring at the same time, my entire rigid body—I thought it was my physical, but it was my astral—commenced vibrating at a great rate of speed, in an up-and-down direction, and I could feel a tremendous pressure being exerted in the back of my head, in the *medulla oblongata* region. This pressure was very impressive, and came in regular spurts, the force of which seemed to pulsate my whole body.

All this was to me like some queer nightmare, in total darkness—for of course I knew not what was taking place. Amid this pandemonium of bizarre sensations—floating, vibratory, zigzagging and head-pulling—I began to hear somewhat familiar and seemingly far-distant sounds. The sense of hearing was beginning to function. I tried to move, but still could not—as if I were in the grip of some cryptic and super-powerful directing force.

No sooner had the sense of hearing come into being than that of sight followed. When able to see, I was more than astonished ! No words could possibly explain my wonderment. I was floating ! I was floating in the very air, rigidly horizontal, a few feet above the bed. The room, my exact location, was now comprehended. Things seemed hazy at first, but were becoming clearer. I knew well where I was, yet could not account for my strange behaviour. Slowly, still zigzagging with the strong pressure in the back of my head, I was moving toward the ceiling, all the while horizontal and powerless.

THE PHANTOM, SLIGHTLY OUT OF COINCIDENCE

I believed naturally that this was my physical body, as I had always known it, but that it had mysteriously begun to defy gravity. It was too unnatural for me to understand, yet too real to deny—for, being conscious, being able to see, I could not question my sanity. Involuntarily, at about six feet above the bed, as if the movement had been conducted by an invisible force present in the very air, I was uprighted from the horizontal position to the perpendicular, and placed standing upon the floor of the room. There I stood for what seemed to me about two minutes, still powerless to move of my own accord, and staring stright ahead. I was still astrally cataleptic.

Then the controlling force relaxed. I felt free, noticing only the tension in the back of my head. I took a step, when the pressure increased for an interval and threw my body out at an acute angle. I managed to turn around. There were two of me ! I was beginning to believe myself insane. There was another " me " lying quietly upon the bed ! It was difficult to convince myself that this was real, but consciousness would not allow me to doubt what I saw.

My two identical bodies were joined by means of an elastic-like cable, one end of which was fastened to the *medulla oblongata* region of the astral counterpart, while the other end centred between the eyes of the physical counterpart. This cable extended across the space of probably six feet which separated us. All this time I was having difficulty in keeping my balance—swaying first to one side, then to the other.

Ignorant of the true significance of my condition, my first thought, on seeing this spectacle, was that I had died during sleep. I did not know at that time that death comes only with the severing of the elastic-like cable. I made my way, struggling under the magnetic pull of the cord, to where the consanguineous earthly beings lay asleep in another room, hoping to awaken them and let them know of this awful plight. I attempted to open the door, but found myself passing through it. Another miracle to my already astonished mind !

Going from one room to another I tried fervently to arouse the sleeping occupants of the house. I clutched at them, called to them, tried to shake them, but my hands passed through them as though they were but vapours. I started to cry. I wanted them to see me, but they could not even feel my presence. All of my senses seemed normal, save that of touch. I could not make " touchable " contact with things as formerly. An automobile passed by the house ; I could see it and hear it plainly. After a while the clock struck two and, looking, I saw it registering that hour.

I began to prowl about the place, filled with the anxiety that morning would come and that then those sleepers would awaken and see me. As I recall it, I prowled about in the different rooms for perhaps fifteen minutes, when I noticed a pronounced increase

in the resistance of the cable. It was pulling with a stronger and stronger tug. I began to zigzag again under this force, and found presently that I was being pulled backward toward my physical body. Again I found myself powerless to move. Again I was in the grip of a tremendous, unseen, directing power. I was cataleptic and was resuming the horizontal position, directly over the bed.

It was the reverse procedure of that which I had experienced while rising from the bed. Slowly the phantom lowered, vibrating again as it did so, then it dropped suddenly, coinciding with the physical counterpart once more. At this moment of coincidence, every muscle in the physical jerked, and a penetrating pain, as if I had been split open from head to foot, shot through me. I was physically alive again, filled with awe, as amazed as fearful, and I had been conscious throughout the entire occurrence.

* * *

Since the adventure I have just related took place, I have experienced hundreds of other projections, with countless deviations from the given sensations, but with the corporal movement always clinging to the same route as that which I have described. Although repetition naturally brings about greater perfection, this is probably one of the most unusual first projections on record, so far as consciousness is concerned—eclipsing in its clarity many of the best efforts of adept mediums.

While it is my personal opinion that I naturally possess a hidden power to project the inner being from my body, I also credit the extraordinariness of this first conscious exteriorization to the fact that several remarkable mediums slept in rooms adjacent to the one which I occupied. It is a fact, as most students of the occult understand, that a line of force can be established between persons for the benefit of another person. I shall touch upon this point later, inasmuch as it concerns this phenomenon.

I have purposely omitted many details, in drawing a picture of this first projection, which will be fully covered as we go more deeply into the study. A long story in itself could be told of astral-plane life, earthly relativity, association of phantoms, etc.; yet no disclosure capable of being consigned to pen and ink could ever do justice to it all! So I shall refrain from delving into this department now, my purpose being to give a more analytic presentation of the phenomenon of astral exteriorization, and how it is produced.

About the first hot-shot that the sceptic, or even delvers into the supernormal, will give the conscious projector, is that he (the projector) did not leave his physical body at all, and that what he supposed happened was but a *dream* which was indelibly registered in his memory. There is only one answer to this ridiculous supposition. If a person does not know when he is conscious, then indeed he should be submitted to a sanity test!

The doubter will say : " Now, you could have been dreaming all this. In your dream you would not know you were *not* fully conscious." This is reverse reasoning. In a dream a man may not know that he is unconscious ; but when he is conscious he *does* know positively that he is not dreaming ! Why ? Simply because we have a distinct understanding of both present and past, when conscious. So do not form the idea that conscious astral projection is but a dream reminiscence.

Now let us go on. From what has gone before, we now have a fair mental picture of an astral-body projection, wherein consciousness participated from the very commencement to the very *finis* of the process. It is, however, not always that such is the case—this being the exceptional and not the commonly-met-with occurrence. Consciousness, in fact, may interpose at any time, or at any place, or in any position during the process. It may be interspersed with unconsciousness, or it may never enter into the act at all.

As a rule, when consciousness *does* intervene, it makes its début after the body has already separated, and is walking about, totally unaware of the fact up to the time of awakening. Incidentally, this being the most common time and place for the intervention of consciousness, it is also the most desirable ; for thus the preliminary and disagreeable stages—spoken of in the foregoing account—are eliminated from the subject's consciousness.

The elementary stages—the subconsciously controlled catalepsy, zigzagging and floating—are not pleasant to experience consciously (although one soon becomes hardened to them). Nevertheless, these preliminary activities always *do* take place (providing, of course, that the exteriorization occurs with the physical entranced in a lying, or horizontal position) when the subject is unconscious.

## CHAPTER II

### ASTRAL CATALEPSY

MENTION was made of astral catalepsy, and as this condition is the cause of many different phenomena attributed to other sources, it will be well to understand it more thoroughly. We have all heard of catalepsy. Webster defines it as " a sudden suspension of sensation and volition, with muscular rigidity." That is what it is when the astral body is in coincidence with the physical ; yet catalepsy is subconscious control of the astral body, and can exist apart from the physical organism—as was shown in the above-quoted experience. Under catalepsy, the astral body is set, unyielding to form, " rigid " one might say, not unlike the physical body during cataleptic rigidity.

When a person is physically cataleptic, he is in that condition because he is astrally cataleptic. Most of us have seen demonstrations in hypnotism, where a subject, under cataleptic rigidity, is suspended, horizontally, by his heels and head, while huge boulders are placed upon the centre of his body and smashed into bits with a sledge-hammer. It is catalepsy of the astral body which produces physical catalepsy.

With the phantom once exteriorized and powerless, under catalepsy, the subconscious can manœuvre it as it pleases. This is an example of the wisdom of the super-intelligence. All of us know how difficult it is to lift a limpid, living body to the upright position, and how easy it is if the body be resistless and stiff. The subconscious, it seems, makes use of this law. Even though the astral body be cataleptically controlled, the conscious mind can function, or partially function ; but usually it does not function until the spell is removed.

Astral catalepsy reigns from the beginning of exteriorization until it progresses to that point where the phantom is in the vertical or standing position. It is not unusual for the phantom to stand there for some time before being liberated. Some projectors get only to this point, and never become free—interiorizing again, all the time in a cataleptic condition.

When such is the case, the body will always be unstable, swaying to and fro, from side to side, forward and backward. This is really an incompleted projection. A completed projection could not be considered so unless the phantom were liberated from catalepsy.

In the interiorization movement of a complete projection, catalepsy comes into being again at the time when the body is ready to transit from the vertical to the horizontal.

### TYPES OF PROJECTIONS

There are three kinds of projection which may be classified as: conscious—partially conscious—unconscious. Under the latter classification (unconscious) there are two distinct forms of the phenomenon. First, immotive; second, somnambulistic! Immotive unconscious astral projection is simply unconscious astral catalepsy in the perpendicular or standing position. It is a frequent happening for the projector to stand in this manner—as I have shown in the preceding paragraphs.

Just as, under the unconscious classification, there are two kinds of phenomena, immotive and motive (somnambulistic), there are likewise immotive and motive types of conscious projection. The only difference between the unconscious motive and immotive types, and the conscious motive and immotive types, is that, in the latter, the subject is awake. Obviously, the immotive type always precedes, and may develop into, the motive.

### ASTRAL SOMNAMBULISM

Just as there is somnambulism (commonly called sleep-walking) of the physical being, there are also persons who, while asleep, walk about in the astral body. This I have termed "astral somnambulism." It is a state of unconscious projection more advanced than the unconscious, immotive state. It is the state where the phantom is liberated from catalepsy, but remains unconscious, and is far more common than is generally supposed.

During sleep many mediums travel in the astral body, but never become conscious, while doing so; consequently they never realize the fact. I stated formerly that when consciousness does intervene, it comes, in most cases, while the subject is either standing cataleptic or is astrally somnambulating. It has been my most common experience to gain consciousness, and find myself astrally somnambulating. In astral somnambulism, just as in physical somnambulism, the subconscious mind controls the meandering body.

### CONSCIOUS INTERRUPTIONS DURING ASTRAL SOMNAMBULISM

At scattered intervals, throughout astral somnambulism, the dormant, conscious mind may become active for an infinitesimally short time, or partially conscious for a longer or shorter time. When the intermittent flashes of "awareness" occur, they register muddled and haphazard scenes, sounds, etc.; and the next day the subject may recall a jumble of phantasmal recollections.

There are innumerable different variations of interrupted somnambulism. A perfect or imperfect working of the senses, intermingled with countless degrees of consciousness, will naturally bring about a registration upon the memory, in exact accordance with the complications. It is obvious that the nearer normal is the functioning of the senses, and the nearer normal the state of consciousness, the nearer true will be the recollections.

Perhaps you have visited an entirely unfamiliar place, and upon viewing it have had faint or conglomerated recollections of having been in that very spot before. Yet you knew you had not been there. It is possible that you could have been there in a state of interrupted, astral somnambulism. The future, contemplating, subconscious mind sometimes projects the astral body to places which the subject, later, visits in the physical. Far more often, however, it is clairvoyant vision, and not projection, that does this.

Conscious interruptions, during astral projection, are by no means confined to the somnambulating state, for they can take place while in the unconscious, immotive stage too. It is easily seen that if the body be somnambulating while the flashes of consciousness are participating, it will be passing through a changing environment, which will tend to bemuddle the registration upon the memory. While, if the body be in the immotive condition, the registration will be more single and specific. Not all that we call dreams are caused by conscious interruptions, although some of them are. I will point out later the relation of astral projection to dreams.

## DISTANT POINT PROJECTION

Another distinct form of the phenomenon being discussed is "distant point projection." The astral body separates from its physical counterpart, and travels to some far-away place during the state of unconsciousness, although sometimes becoming conscious, for an interval, at that place. Usually the medium, while awake, instructs his subconscious to send him to the remote place where he wishes to go, so that he may witness the scenes and events which are happening there. Trance intervenes. On awakening again, he is aware of having been at the desired place, but scarcely ever has any recollection of having made the trip.

In such a case, the actual distance covered is not recalled, because the flight is seemingly made with the speed of light, and is always unconscious. Obviously, the actual distance and the creations which it contains are not consciously recorded in the projector's consciousness. There are records of distant point projectors who have been seen in the astral body—far removed from the physical—by others, mediumistically inclined.

No less an authority than William T. Stead has told of a lady of his personal acquaintance who was especially gifted with the ability

to project afar and there materialize. She became a source of great worry and distress to her friends, for she would pay them unexpected visits, materialize and frighten them! Naturally they supposed that she must have died and that this was her "ghost." The occurrences, however, became so frequent that her friends finally became familiar with the phenomenon and viewed it with great interest and wonder.

Many so-called distant-point projections are probably not projections at all, as a matter of fact, but are subconscious creations of the medium's own—as the subconscious alone can vision a distant-point scene, not unlike that which the conscious astral body would see, if there. Of "distant-point vision" one writer has said:

"The view of a distant scene obtained in this way is in many ways not unlike that seen through a telescope. Human figures usually appear very small, like those upon a distant stage, but in spite of their diminutive size they are clear, as though they were close by. Sometimes it is possible by this means to hear what is said as well as to see what is done; but as in the majority of cases this does not happen, we must consider it rather as the manifestation of an additional power than as a necessary corollary of the faculty of sight.

"It will be observed that, in cases of this kind, the clairvoyant does not actually leave his physical body at all—he simply manufactures for himself, and uses, a kind of psychic telescope. Consequently he has the use of his physical powers, while he is examining the distant scene; for example, his voice usually describes what he sees, even while he is in the act of making the observation."

### THE PHANTOM'S THREE MOVING SPEEDS

There are three different velocities at which the phantom travels; *First*, the natural or normal speed, which is in use when the subject is conscious and free to move about in his immediate environment, or while he is in a state of astral somnambulism. He merely *walks*.

*Second*, the intermediate speed, in which the subject moves along without effort, faster than the normal speed, but not fast enough to cause loss of perception. When this takes place one does not appear to be moving, but everything seems to be coming toward him, through him, passing him, just as the fields and fences seem to "speed backward" when one rides in a fast train.

The phantom does not seem to pass through the door; the door seems to pass through the phantom. Streaks of light (scintillations) are thrown off by the astral body, and extend backward about two feet, as it moves along at this intermediate speed.

These scintillations appear phosphorescent—the colour of the astral body—and trail behind it in the same manner that scintillations trail behind a "shooting star." This intermediate speed

enables the subject to cover considerable distances rapidly, without loss of consciousness.

*Third,* is the supernormal travelling velocity—a speed beyond comprehension. It always occurs when the subject is unconscious, and is in play when the phantom is moving back and forth over great distances.

It would be utterly impossible to move across a vast area at such speed and realise the distance, for the conscious mind is too slow in its thinking, and before it could formulate one single thought the objective would already be reached.

What I have just said concerning the three speeds at which the projected astral body moves is true also of permanently separated astral beings (the dead). It has been the contention of some that every transit of the projected astral body always takes place with super-speed. This is true only when the phantom is moving toward a very distant place. On other occasions the intermediate travelling speed may be used ; and still at other times the free phantom behaves in a manner befitting its physically-alive self, with all its own peculiarities of stride, swing and carriage.

### MORBIDITY, AN INCENTIVE TO PROJECTION

The supposition should not be made that astral projection occurs only during natural sleep. It may take place when the subject is in practically any state of unconsciousness. In times of sickness—especially that sort of sickness which is staid or sedative—astral projection can and often does take place.

It is a fact that the more weakened, languid and enervated the physical becomes, the more easily the astral member detaches itself from it ; for at such times less material resistance is brought to bear against the inner workings which prompt the separation. Undoubtedly, at the time of death, many people are already erect in the astral body before the final breath of the physical body is taken—although they may not be conscious of the fact.

It is my firm belief that physical debility is an incentive to most kinds of mediumship, for the less material co-ordination a person has, the less material will be the influences to overcome by the subconscious resources. This " morbidity factor " is also true of astral projection. In making this statement I am aware that it is contrary to the ideas of many prominent authorities.

Popular opinion seems to have it that perfect material co-ordination (health) is an essential requisite to the production of the phenomenon of astral projection ; but I hope to discredit this belief by quoting experiences, and pointing out specific reasons for believing that the contrary is true. If I do disagree with others as to what produces, assists, and influences projection of the astral body, I do so because of my own experience with this phase. So, I can only

say that if my disagreeing contemporaries are right in their claims, then I am an exception! I shall, however, return to this "morbidity" question later.

Exteriorization may be induced by hypnotism and mesmerism. It is a significant fact that Andrew Jackson Davis—the seer of Poughkeepsie, and one of the world's greatest—had astral projection induced at an early age by a mesmerist, William Livingston. Davis's first out-of-the-body experience was that of moving through the air in a spiral direction.

### INSTANTANEOUS ASTRAL EXTERIORIZATION

A violent blow, especially upon the head, or any extreme shock, wherein unconsciousness ensues as a consequence, is another common cause of instantaneous astral projection. If you wish to try a simple formula for instantaneous astral projection, allow some friend, or preferably some enemy, to strike you over the head with a base-ball bat—a percussive blow!

This is about the most simple method; but since you might not be conscious, while exteriorized, it might perhaps be best to follow some of the formulæ which will be given later. To speak seriously, however, it is true that a vigorous blow or jolt will often cause a speedy and ephemeral separation—whether the victim be aware of it or not.

### AN EPHEMERAL CONSCIOUS PROJECTION EXPERIENCE

A neighbour, a man of seventy, whose present home is within sight of where I write this account, related an event to me which was purely a case of ephemeral and instantaneous astral projection of the conscious type.

He had hitched his team, one wintry day, and gone into the country after a load of firewood. On his return, he was sitting atop the loaded sleigh. A light snow was falling. Without warning, a hunter (who happened to be near the road) discharged his gun at a rabbit. The horses jumped, jerking the sleigh and throwing the driver to the ground head-first.

He said, when he told me of the accident, that no sooner had he landed upon the ground than he was conscious of standing up and seeing another "himself" lying motionless near the road, face down in the snow. He saw the snow falling all about, saw the steam rising from the horses, saw the hunter running toward him. All this was very exact; but his great bemuddlement was that there were *two* of him, for he believed at the time that he was observing all that occurred from another physical body.

As the hunter came near, things seemed to grow dim. The next conscious impression he had was of finding himself upon the ground, with the hunter trying to revive him. What he had seen from his

astral body was so real that he could not believe that there were not two physical bodies, and he even went so far as to look for tracks in the snow, in the place where he knew he had been standing !

### INSTANTANEOUS PROJECTION IS NOT UNCOMMON

Such a manifestation as this not only shows how unchanged the individual is, when apart from his physical body, in everything but substance and composition, but it also demonstrates that the astral body is a component part, the very Self, of earthly existence ; that it is the seat of the conscious mind and is not created by the will of the individual. Many people have undergone more or less similar experiences, but, being ignorant of just what took place, have discarded it as some unexplainable or peculiar caper of the physical self.

The duration of such an instantaneous projection depends upon the severity of the concussion causing it. If the blow or shock be violent, a longer interval of unconsciousness results than if it is less vigorous. It may easily be seen that the more prolonged the unconsciousness the longer-lived could be the exteriorization.

Ephemeral coma could only allow ephemeral projection, and many times the duration of exteriorization is but a fraction of a second. In truth, exteriorization and interiorization of the astral body can take place with such speed that the subject does not even realize that he was " out " of his physical body at all, having only felt dazed for an instant, and, perhaps, during that instant, he believed that he had advanced about a foot beyond the spot where he was actually standing.

Probably everyone has at some time in his life encountered a " jolt " that made him " see stars," as the saying goes. The glow seen is an aura, and is visible for an instant as the two bodies discoincide. This same glow, in greater expanse, can be seen for a longer time, when the projection is conscious, *i.e.* at the beginning of a prolonged separation.

The astral phantom is so much our very Self that we do not realize how bound up in it we are ; we do not seem to comprehend that we are using it this very moment. It is our life, this astral body, and when it permanently severs from the physical body, that physical is of no account. I wish I could convince you, reader, that this phantomous body is not a new entity, which you will acquire in the future ; it is the " You " of the present—your consciousness, your animation.

Without the astral body your physical anatomy would be but a crude mass of insensible material, lying inert in the power of gravity. This phantom becomes accustomed to the habits it has formed by being coincident with, or merged into, the physical, and made to conform to the laws applying to the physical.

When something unusual or unnatural occurs to upset the harmony

of the physical—a shock, a jolt, a broken habit, an intense unappeased desire, sickness—in fact, anything which would cause a lack of perfect material co-ordination—there is always a jar to the astral.

### COLLISION MAY CAUSE ASTRAL EXTERIORIZATION

Concussion to the extent of injury is not the only way in which an instantaneous separation is often produced, for even an unexpected shake or jar of the physical will sometimes throw the phantom out of coincidence.

Many are they who marvel at the thought that astral separation can be accomplished—yet I dare say almost everyone has already had this very thing occur to himself in some mild form, whether he knows it or not! And the extensive form of projection is but a continuance of the lesser.

The following are two axioms appropriate to this simple type of astral detachment:

1. A sudden force unexpectedly exerted against the body, while it is moving in a given direction, will not instantly interrupt the astral, and the latter will continue for an instant to move in the given direction, bringing itself momentarily out of coincidence.
2. A material body, moving in a given direction, if suddenly and unexpectedly colliding with the inert body, will cause the physical member to move slightly out of coincidence in the given direction. (The astral, an instant later, moves ahead into the physical.)

It must be remembered that this is but a short-lived and short-distance separation, and takes place with lightning speed—almost too swift for the subject experiencing it to become unconscious, although he does feel a spurt of bewilderment as it occurs.

Again, at such a time, one may feel as if he were about to rise into the air, or may feel a breath-taking sensation in the pit of the stomach. In either case, the collision must be unexpected, sudden, and forceful enough to interrupt the normal momentum of the moving mass.

When the automobile stops quickly, throwing the occupants vigorously and unexpectedly forward, it is the ephemeral disharmony of the two bodies (astral and physical) which causes the breath-taking sensation. This may seem too commonplace to be true; if so, it is because our astral self is so much a part of "us" that we do not recognize the fact; we do not know ourselves.

### A PROJECTION CAUSED BY A MIS-STEP

Here is an example of how an unexpected jar will throw the phantom out of coincidence. One night, a few years ago, I was

coming down the stairs of my home. I had been sleeping, and was still quite drowsy. There were fifteen steps, and I had trodden up and down them hundreds of times, having lived in the house all my life. Just *why* I do not know, but, as I reached the bottom step I tried to take one step more (many of us have done this), and the impetus jarred me vigorously.

A breath-taking sensation shot through the pit of my stomach, and even before the physical dropped to the floor, I found myself projected from it, in a perfectly conscious state. And I don't mean that I *thought* I was conscious—I mean that I *was* conscious. I both *saw* the physical mechanism fall to the floor and also *felt* it fall, while standing several feet from it. Let me analyze this, and see what actually happened, for by doing so we shall discover the fundamental law of astral projection.

### THE FUNDAMENTAL LAW OF ASTRAL PROJECTION

It must be understood that it is not the conscious mind which causes projection, but it is the subconscious Will. We can walk by conscious effort, but we usually walk unconsciously—under subconscious Will. It is when the body is under subconscious motivation, and an unexpected barrier intercepts the physical, that the astral body keeps on moving in the given direction for a moment.

If propulsion were conscious, this would not happen. In descending the stairs, had I been stepping consciously, the mis-step would have been avoided. But the descent was unconscious, under the control of the subconscious Will, and when the barrier (floor) interrupted the physical, the subconscious Will was still under the inclination to descend, and actually moved the astral body out of coincidence.

This same principle applies to separation brought about by a moving force colliding with an inert body. The inert body stands under subconscious Will. When the colliding force meets the physical, the subconscious Will is under the inclination to remain in its given position until the conscious moves it. Thus, the phantom stands while the material is thrown out of coincidence.

By analyzing the cause of instantaneous or insignificant separation, the following conclusions become self-evident :

1. The body (coinciding bodies) can move unconsciously.
2. The body can move unconsciously when the conscious mind is functioning.
3. The body can move unconsciously when the conscious mind is not functioning (somnambulism).
4. When the body moves unconsciously, it is the subconscious Will which moves it.

Which brings us to the bed-rock rule of astral projection : IF THE SUBCONSCIOUS WILL BECOMES POSSESSED OF THE IDEA TO MOVE THE

BODY (COINCIDING BODIES) AND THE PHYSICAL COUNTERPART IS INCAPACITATED, THE SUBCONSCIOUS WILL MOVES THE ASTRAL BODY INDEPENDENT OF THE PHYSICAL.

### INTENTIONAL AND UNINTENTIONAL PROJECTION BOTH RESULT FROM THE SAME CAUSES

Since this is the fundamental law of projection, the question arises: How can the subconscious Will be voluntarily incited to motivate, while the physical is incapacitated, or extremely passive? "This is not an easy thing to do," you will say. And it is not an effect which can be brought about by a mere thought or half-hearted trial, although there are positive, certain methods which can accomplish this.

If we locate the causes which promote unintentional projection of the astral body, and put these causes to work intentionally, for the purpose of projection; then is there any reason why it cannot be brought about at will? All my early exteriorizations were accidental, unintentional. At first, I believed that somehow I possessed some unnatural power, which others lacked; but, by making a lengthy study of the manifestations as they occurred, and noting with care all the peculiarities encountered, I eventually was able to determine the causes which brought about the seeming miracle. Putting these causes into being, with astral projection in mind, I succeeded in producing the phenomenon at will—long before I ever read one word on the subject from the books of others.

At present I shall not delve deeply into these causes, but will discuss them later on, as I wish, first, to give some more general information concerning the subject. It will not be out of place, however, to state here that "suppressed desire" is by far the greatest single factor inciting unintentional projection.

We can see how determined the subconscious Will becomes, once it is stimulated into activity! When you start walking, you would walk and walk and walk, were it not for your conscious mind stopping you. And, when you are standing, you would stand and stand and stand, did not your conscious mind start you moving.

Now, how does suppressed desire possess the subconscious Will to motivate the body? While conscious, you desire something. You do not appease that desire. You would appease it—but there is some obstacle in your way. So you go on desiring, desiring, desiring—all the while tensing the subconscious Will. The stress grows so great that you are at war with yourself. You can feel the subconscious trying to accomplish that which you want. It would do so instantly, could it but get the best of your conscious mind.

At this point the subconscious Will is " all set " to move, the minute you try to hinder it no more. So, while you sleep, the conscious mind can no longer tell the subconscious Will " no," and the subconscious Will tries to project the body to the spot desired. Now, if the sleeping subject were physically incapacitated, the astral body would be projected.

### MEANING OF PHYSICAL " INCAPACITY "

What do I mean, physically incapacitated ? Simply that the physical body is not in an active enough condition to respond, the instant the subconscious Will begins to move. As a rule, during sleep, the body is not in the same active condition which it is while awake. The heart is beating more slowly, and the whole mechanism is below the level which it attains when normally awake.

If the subject is morbid, the physical mechanism will not respond at once, which points more convincingly to the contention made—that, the weaker the subject, the more easily can the separation take place—providing the sickness be of a sedative nature.

In *The Psychology of Dreams*, Walsh says :

" Once sleep has actually begun, certain changes take place in the physical structure. The heart and respiratory rates become slower, less forcible ; there is a fall in blood pressure ; a warmth of the skin ; an increased production of sweat. The stomach, intestines, kidneys, liver and other organs are active, though at a lessened pace. Since the amount of work required by the physical structures is much less than when awake, these parts are enabled to rest. Since repair exceeds waste, the various structures are sufficiently recuperated after a due amount of sleep."

So by " physically incapacitated " is meant a condition of unusual passivity, whether the subject be bed-bound through illness, or soundly sleeping, so that he will not become instantly active when the subconscious Will becomes possessed to move the body.

Consider the somnambulist. While he sleeps, the subconscious Will becomes possessed to move the body—usually through suppressed desire. The sleeper rises from his bed and walks about in coincidence, because his physical body is not inactive enough (not incapacitated) to be behind time, when the subconscious Will started the movement ; whereas, if he had been unusually passive, the astral body would have moved out of the physical, and he would have been in a state of astral somnambulism.

### WHERE AND WHAT IS THE CONSCIOUS MIND ?

What is the composition of the conscious mind ? Where does it exist ? Where is the conscious mind, when it is not conscious ? These are questions which cannot be answered by the most sagacious

of occult philosophers, and they no doubt always will remain but material for speculation. We know not even the bounds, the nature or the locality of the conscious mind.

Still, we know we are using the mind, and that it (apparently) becomes unconscious. Yet, where is it, during unconsciousness? That is the great question! It seems almost as ridiculous to believe that the conscious mind can instantly evaporate into nothing, as coma intervenes, as to believe that it is in existence during the interval of coma, without our being aware of the fact!

Now, if it were possible for the conscious mind to become "nothing," during the interval of coma, how could it recreate itself at the end of that interval, with duplicate perfection—from nothing? And, on the other hand, if it be still in existence, throughout the oblivious period, how can we account for the fact that we are not conscious at the place where consciousness exists? And where *does* consciousness exist?

The more one probes into this riddle the more probing will become necessary. To dwell upon it for a moment should convince even the most hopeless egotist that he does not know himself very well after all. That the mind *is*, is self-evident; but what becomes of it during coma remains unfathomable!

Some contend that it is the senses, and not the conscious mind, which makes the exit; that without sense-functioning there would be no consciousness. But can the nature of the senses be defined any more than the conscious mind can be defined? What are the senses? How do they work? What makes sensibility? Where is sensibility, during unconsciousness? Attempting to solve one mystery by substituting another only results in having more mysteries to solve.

Others are of the opinion that, when coma intervenes, the conscious mind is exteriorized in the astral body—therefore one is unconscious. But how is it that the subject is not always aware of being exteriorized in the astral body, at every intervention of oblivion, if this were true? How is it that we ever sleep? Where is the somnambulist's conscious mind? There can be but one reply, "We do not know." The best that can be done is to compare the conscious mind, while sleep is reigning, to a prisoner locked fast in a vault, unable to get out until the door is opened.

If we could but determine what opens and closes the door of consciousness, then we could also determine why some astral projections result in consciousness, and some do not. And, further, we might discover a means by which the unconsciously projected phantom could always be made conscious, instead of the present hit-and-miss experiences.

### THE HYPNAGOGIC STATE, NEUROSIS AND SLEEP[1]

When consciousness is present from the very beginning of an exteriorization, the etheric body egression begins in the hypnagogic state, which is the borderland between the conscious and the unconscious. Of the hypnagogic state, Walsh says:

" Before going to sleep we must pass through an unnoticed stage of half-waking, half-sleeping, termed the hypnagogic state. We must pass through a similar stage before we awaken. Usually the hypnagogic state lasts but a few seconds, but it may be prolonged for as much as fifteen minutes. It is apt to be longer when passing from the sleeping to the waking state, than the reverse.

" As sleep is coming on, the sensation of falling may be experienced. This is occasioned by the general relaxation of the muscular system, which occurs at this time. Should a person be much disturbed, while in the hypnagogic state, the normal transition from waking to sleeping, or the reverse, may be markedly disordered.

" Consciousness may fully awaken, but the motor centres may awaken more slowly; this causes a temporary paralysis of the limbs, speech, and consequently an inability to move or talk. This form of paralysis, called " noctual paralysis " by some writers (the present writer contends that it is astral catalepsy), may occur after a natural awaking.

" As a rule the paralysis lasts but a short time; should it be prolonged, it excites much mental disquiet. Fatigue, nervousness, general ill-health may provoke it."

This only strengthens my belief that lack of material co-ordination is a favourable factor in projection. The etheric body is in catalepsy, inclined to move slightly out of the physical. Why does fatigue, nervousness, general ill-health provoke this so-called paralysis? Because there is a deficiency of neuric energy centred in the bodies. In fact, that is exactly what nervousness *is*—inability to hold the energy within the bounds of the physical.

Energy is cosmic, omnipresent; it can flow into and out of the etheric counterpart, which is a veritable condenser of that energy. Now, I have found that when the etheric body moves slightly out of coincidence, it becomes more of a magnet to the universal energy than when in coincidence. Thus, in the person of ill-health, the paralysis experienced is but astral catalepsy, which is always the first state of exteriorization; caused by the subconscious being under the inclination to discoincide the bodies, so that the etheric condenser may " charge " more freely.

This occurrence takes place with millions of people every night; yet it is only when consciousness is still in play that they ever

[1] For a detailed study of Hypnagogic Phenomena, see the article by F. E. Leaning: *Proceedings*, S.P.R., Vol. XXXV, pp. 287-411, and the Bibliography therein contained.—H.C.

experience the paralysis or catalepsy. What is thought to be an "aura," resting above sleepers and seen by seers, is in reality the etheric body, out of coincidence a few inches. As a rule, in normal persons, consciousness is lost before this phenomenon begins.

It is not difficult to understand that, if consciousness is desired throughout a complete projection, the hypnagogic state is the ideal place for the egression to begin. Catalepsy with consciousness is more apt to occur in passing from sleeping to waking than the reverse. Trial will prove convincingly that, if consciousness begins to function a little too strongly, after the subconscious has effected a slight separation, on entering sleep, the phantom is more apt to coincide again than it would be in a similar condition when waking from sleep.

In other words, most projections will be more successful—consciously—if they begin in the hypnagogic state, when coming *out* of sleep. When one awakens and finds himself powerless in astral catalepsy—called "noctural paralysis"—the very first thing he usually does is to become alarmed. He wishes to become physically active again, and struggles within himself to be free. This is nothing short of a conscious suggestion to the subconscious Will, and that Will soon responds.

If this discomposure could be eliminated, and the subject would keep emotionally calm, the suggestion of becoming physically active would not be given to the subconscious control. Then, if the subject would think of rising up, up, up, toward the ceiling, and suggest that he float in the very air above him, the subconscious Will would continue the exteriorizing process, and a completely conscious and extensive projection would result.

At such a time, the physical body is greatly incapacitated. The subconscious Will already has the astral entity in its power. It is merely a matter of what suggestion is given to that Will which determines whether the phantom will continue to move out, or will move back into coincidence again.

It is exactly the same as walking. Once you are in motion, the subconscious Will is in control, but the moment you give a conscious suggestion that you will stop, you stop. When you are consciously in astral catalepsy, if you then suggest that you wish to become physically active again, that is what will result.

Perhaps you will reply to this as a friend of mine did, by saying, "I'd like to see the fellow who wouldn't get excited on awaking and finding himself paralyzed!" Yet I have done this, and I wager that anyone can bring about an extensive, conscious projection if he keeps emotionally calm and gives the right suggestions when he does awaken, and finds himself cataleptic. He couldn't help but do it. It is the very law. It is the same law we use every day of our lives when we walk about, directing the power that does the walking by conscious suggestion.

To be sure, it is no easy matter for one to prevent himself from becoming emotional at the supernormal, especially when he himself is in the grip of it ; but, like all things supernormal, conscious projection soon loses its awe, as one becomes more accustomed to it.

### SENSATION AND EMOTION AT DIFFERENT STAGES OF EXTERIORIZATION

The place to which the phantom has progressed when consciousness comes (if it does) will naturally determine the first conception or sensation the subject will experience. At different degrees of separation, different sensations are produced. If consciousness makes its first meagre appearance in the hypnagogic state, and the subconscious Will is under projection-inclination, the very first conception is that one exists " somewhere."

If slight awareness comes a second or two later, " glued-down," or catalepsy, will be the first impression. If, still an instant later, floating ; next, trembling, zigzagging, etc. It is the action, or place of progression of the phantom which determines what the first conscious thought will be. And this very first thought is of vital importance ! It is then that one must remain calm and suggest uprising.

Most conscious projections are ruined at the outset merely because the action of the phantom brings about an unpleasant sensation, which in turn causes emotion. The following rule may well be applied to this phenomenon : EMOTIONS OF UNPLEASANTNESS, ALARM, FEAR, ETC., ARE VERITABLE SUGGESTIONS TO THE SUBCONSCIOUS WILL, THAT THE SUBJECT WISHES TO BE NORMAL, OR PHYSICALLY CORRECT.

Thus the first thought will influence the immediately succeeding or relative thoughts, and if the activity is of a nature to cause emotion, the desire to become physically normal will at once follow, and be a suggestion to the subconscious Will to that effect.

Conscious projection is more liable to take place just as the first conscious thought makes its appearance, before the phantom moves into the air, or after it is extensively projected and is upright, either immotive or somnambulating. The stages between are more promotive of unpleasant emotion. When one becomes trained, and has practised the phase, the instant he has his first conscious thought, he will instinctively associate it with rising into the air, instead of becoming uneasy, and will use every conscious effort to keep himself calm throughout what is about to happen.

It is astonishing how really easy this is to do after it has been accomplished once. It is like a hesitating man, about to take an aeroplane ride. Should he suddenly awake and find himself in the take-off, he would immediately say, " Let 'er go ! This is going to feel funny, but here goes."

It may seem paradoxical that the action of the phantom will affect the emotions, and that the emotions will affect the action of the phantom; however, such is the case. It also may seem contrary to received opinion that nervousness is a factor favourable to detachment, and that the emotions must be calm; still, this too is true!

However, were it not for such unnatural conditions involved in the production of projection, everyone would be doing it. Conscious astral projection never will be accomplished by anyone who cannot control his emotions.

## CHAPTER III

### ROUTE THE PHANTOM TRAVELS IN PROJECTION

I BELIEVE that this is the first time that any writer has ever definitely declared that the subconscious Will ejects the phantom in a specific route, and that the position of the physical body at the time of ejection invariably governs the direction in which the " double " will move out of it.

When the body is in a lying-down position, or horizontally at rest, the astral advances from the body in an upward direction, rigid, remaining strictly parallel to the material body. As a rule, all parts of the two bodies separate simultaneously. The etheric member shakes throughout its entire length—" vibrates " more properly describes it—not from side to side, but upward and downward.

Usually the progress upward in this manner is slow, the astral body advancing only an inch or so at a time, and many times falling back again. After approximately one foot of separation it begins to zigzag, much like a snagged stick zigzags back and forth in the current of a stream. To become conscious at this spot will almost always excite the emotions and interiorize the phantom, until one becomes accustomed to it.

In this manner the astral body eventually reaches a height of anywhere from three feet to six feet above the " shell." At this point the uprighting force begins to operate. The lower half (feet) begins to draw downward, while the upper half (head) moves upward, which brings the phantom to the vertical or standing position. It is as if there were a pivot through the centre of the body.

There are times when the subconscious control does not upright the phantom directly over the shell, but, after raising it to a height of about five feet, will begin to force it along in the air, still horizontal, for some distance, and then bring it down to the vertical. The trembling ceases as the uprighting begins, and the zigzagging becomes more of a side-to-side swaying.

If the sense of sight be functioning, a variegated aura can be seen from the very beginning. This is always the route the phantom takes, when exteriorization takes place while the body is in the horizontal position. The entire process may occur quickly, or it may be prolonged.

If exteriorization takes place when the physical body is in an upright position, it may readily be seen that the horizontal activity

is automatically eliminated, for then the etheric member moves right out from the material body, already in a standing position.

Astral exteriorization is not unlike another phenomenon—what has been termed " the passing," at the time of death, in so far as the behaviour of the phantom is concerned. " The passing " simply denotes the transition of the finer body, from its coinciding position with the physical.

While the astral body movements are alike in death and in exteriorization, there is one element present in the latter phenomenon which is absent in death—a vital line of force connecting the physical body with its astral counterpart. This line of force is called " the astral cord," or " astral cable," and in its presence lies the difference between deathly projection and projection which is not " unto death."

In death, as in astral projection, the phantom may not become conscious for some time. Some are said to become so quickly. Some exist for a while in the dream state. Others, it is claimed, remain unconscious for a long period of time. And some never even taste death—as Christ said—never even slumber.

Picture some one, perhaps a soldier, walking straight ahead, consciously bent upon reaching a certain place. If, as he hastens along, something should instantly rend him asunder (say a flying missile, killing him instantly), the astral body would keep right on walking, ignorant of the fact, for the moment, that he was physically " dead." This is given merely to show the relation which corporal position sustains to the astral body during their separation.

### SOME SYMPTOMS OF ASTRAL EXTERIORIZATION

Perhaps you can now recall having experienced one or more of the elementary stages of astral projection—the adhered or glued-down sensation, the sensation of floating, of whirling, of zigzagging, of uprising ; jumps in the hypnagogic state, breath-taking sensation at pit of stomach, a feeling as if one's " consciousness " were getting out of one's head.

These same things may have happened to you many times, when you were unaware of them. When you are conscious of them, the Doctor will pass it off as " nerves." It is easy to tell a patient that " nerves " cause such peculiar happenings, but telling him *how* nerves cause these happenings is a horse of another colour. Nerves cause such peculiarites because the astral is not bound tightly in the physical.

What is dizziness ? It is a condition of looseness of the astral body. What loosens the astral body ? Many things ; a blow on the head, abnormal functioning of vital organs ; a score of causes. Regardless of the cause, dizziness indicates that the astral body is not bound tightly to the physical. When dizzy, we stagger because

the astral body is loose and half inclined to withdraw from the physical. Whirling will cause dizziness, since it loosens the astral body; and, in this connection, it is interesting to note that the Fakirs often resort to " whirling " to accomplish astral exteriorization.

An experience which is not altogether rare is that of waking at night, for an instant, and seeing a duplicate of oneself hovering about a foot above one. It lies in a horizontal position, and is trembling, as if resting on the air. It is gauzy-coloured. A moment later we awake with a jump. In such a case, the etheric (I call the astral " etheric," not because I believe it is composed of ether, but because others who do believe this have given it that name) was about one foot out of coincidence.

But you will say, " I saw this from my physical body ! " And you did. But the conscious mind was not in the physical body. I will attempt to explain later how the senses can cut capers. The track of sight-sensation came from the conscious mind in the body above you—where you really were—and travelled through the astral cable to the physical eye.

Some other symptoms of astral exteriorization are : catalepsy, coldness of body, falling and flying dreams, and head-thumping dreams. One may see lights, images, figures—hear sounds of various kinds—all the way from inarticulate noises to beautiful strains of music. Mr. Prescott Hall, in his work on *Astral Projection*, summarized his own experiences in this connection as follows :

" The most definite objects seen were a Greek profile and the head and shoulders of a Hindu in a turban. These were perfectly distinct. A brilliant red object. Third, large, round, blue lights. Fourth, a small blue and yellow light. Fifth, landscapes, sometimes of two tones and sometimes of natural colours. Sixth, luminous spaces or patches of mist or colour ; frequently outlines of persons, but showing no definite details. Seventh, irregular-shaped figures of all kinds, white in colour and usually seen in a patch of blue sky, . . . or tissue-paper figures. These were perhaps the rarest sights, and required the most effort to produce.

" The principal sounds heard were the following : a hissing or whistling, as of escaping steam ; single musical notes ; musical phrases, generally new to the hearer. Hymn tunes and other tunes, which were known. Harmonics—often very beautiful. Two or more notes, alternating in regular sequence. The sound of a bell or bells, sometimes in harmony. Metallic noises like the striking of an anvil."

It is not unusual, at the beginning of a projection, to hear seemingly far-distant sounds which sound familiar to the subject. Often it is as if some one, far away, were calling, in a musical voice. A very peculiar sensation is as if some one unseen were blowing in one's face. Again, it is as if some unseen finger-tips touched one

about the throat, mouth and nose, causing a "tickling" sensation.

### THE ASTRAL CABLE

Nearly every student of spirit phenomena professes to know that the astral cord is an elastic-like structure, connecting the astral body with the physical; and this seems to be the extent of knowledge so far given to the world, concerning this schematic astral organism. Such ignorance is not difficult to account for. On the one hand is the psychic experimenter who, if not capable of projecting himself, can only form his conclusions from the statements of others. On the other hand, most persons who *do* project, do not maintain consciousness clearly, if at all. Some become possessed of temporary awareness at a distance from the physical body; and still others are so absorbed in the wonders met with that the thought of investigating causes never enters into their minds at the time. It is estimated that about 15,000 persons now living "see" more or less on the astral plane; and that about fifty persons can go out into that plane at will.

Many times, while consciously projected, I have succeeded in intimately examining and observing the peculiar action of the astral cable. It is a sort of side-show mystery, participating in the main act called "projection." This vital structure is composed, so far as I am able to see, of the same material, or essence, as the astral body itself. Its erratic action always made a very profound impression upon me, and at times I was almost led to believe that it actually was intelligent. Where it comes from, on the outgoing of the phantom, where it disappears, when the phantom coincides, are too deep mysteries for me to fathom. Its elasticity is far beyond the imagination, and is not comparable to any material object in its stretching qualities.

The nearest one can come, when trying to form a conception of the astral cord, is to compare it to an elastic cable; yet such a comparison does anything but justice to this truly living organ. The astral cord always stretches from one body to the other, regardless of the space or distance between them.

### CORD-ACTIVITY RANGE

The less space that lies between the two bodies the greater is the thickness of the astral cable, the greater is its magnetic pull, and the more difficult to hold the stability of the phantom. When slightly out of coincidence, the cord is the diameter of a silver dollar. This is the maximum calibre of the cord itself, yet the aura surrounding it gives the impression to the eye that it is about six inches in thickness at this point.

The diameter decreases in proportion to the increase of separation

of the bodies, up to a given distance, where it is then at its minimum diameter, which it retains from there to infinity—its calibre then being about that of an ordinary sewing thread. From immediate separation to the distance when the astral cord assumes its minimum calibre there is always much activity present in it. This (distance) is called the " range of cord activity."

I wished, naturally, to determine how far this " range of cord activity " extended, for it had an important bearing, I found, upon the projection of the astral body. So, the very first conscious projection I made thereafter, I noted with extreme care the spot I occupied, as the cord reached its minimum thickness. When physically active again, I took the tape and measured the range of cord-activity, and found it to be fifteen feet. For some time I thought that I had the distance calculated correctly ; but when I again tried the experiment, to verify the first finding, I met with a different result. This time it was but eight feet.

It was clear, then, that the range of cord-activity was variable, and, after dwelling for almost a year upon the matter, I eventally discovered why the range of cord-activity varied. I noticed that, when I was not feeling as well as usual, the range of resistance, or cord-activity, was less than when I was in better physical condition.

Repetition only strengthened this discovery. And I say again that the more one searches into this phenomenon of astral projection, the more certain one will become that material co-ordination is a powerful, negative, influencing factor in the result. The more healthy the subject, the more energy is stored in the condenser (astral body), the stronger will be the flow of energy through the astral cable—if he succeeds in projecting at all—and the longer will be the cord-activity range.

The more energy that is condensed in the astral body, the tighter will that body be bound to the physical counterpart. The more enervated the individual becomes, the less energy is stored in the condenser, the less tie it has on the physical, and the shorter will be the range of cord-activity. And if a person becomes weakened to a very great extent, the astral cannot remain in the physical at all—and moves out, sometimes permanently. Then the Doctor says, " he died beause he didn't receive enough nourishment ! "

So, it is obvious that the range of cord-activity varies as the health of the projecting individual. A few inches of separation of the bodies, and the cable is about the size of a silver dollar, regardless of the condition of health ; but the decrease in size is speedier in the case of the enervated individual. When in fair condition, physically, the cord decreases (according to the distance of separation) somewhat as follows : At a few inches of bodily separation, one and three-quarter inches ; at ten feet, three-fourths of an inch —resembling a piece of garden hose ; at fifteen feet, approximately, it might be at its minimum thickness—holding this size to infinity.

It is in appearance of a whitish grey colour, and, when greatly extended, is not unlike a long, single strand of cobweb. From coincidence to the end of cord-activity range, there is always a double action taking place in the cord—that is, as far as one's eyes can determine. Yet I dare say that there are many activities present which are too subtle to be seen by the consciously projected individual, even if he observes the cable at close range.

One is a regular pulsating action. The other appears to be a slight expansion and contraction of the outstretched organ. Ostensibly they are merged. There can be no doubt concerning the operations involved; the movement in the cord is an outward manifestation of a subtle, vital process. Mention has been made elsewhere of the distinction between what is termed "the passing" at the time of death, and the projection of the astral body. This difference lies in the fact that the astral cord is intact, running from one body to the other, during astral projection.

The phantom body is the condenser of cosmic energy—the very energy you employ in moving about. This energy is the "breath of life"—omnipresent in every living thing. The Adam and Eve story is no doubt fiction, but the ancient writer hit upon the truth of the matter when he said, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Without this "breath of life," man would be really nothing but the dust of the ground. The breath of life is the universal, the cosmic, energy, condensed in the astral body, which you are using every instant. You may think you are a living body, but you are, as Moses said, "a living soul." It is the astral entity which is the real "You"; it is the universal energy that is the breath of life.

But what has all this to do with the astral cable? Simply this: When the astral body is in coincidence, you are physically alive. When the astral body moves out of coincidence, you are physically dead—*unless* the astral cable, running from the energetic body to the physical body, is intact. That is the purpose of the astral "line of force"; to deliver the "breath of life" to the physical body, while the finer body is projected.

Throughout exteriorization, the breathing and heart-beat of the material counterpart must be sustained, and when the phantom is within cord-activity range, an outward manifestation of this action can actually be seen throughout the entire length of the cable. Have you ever suffered from a headache when regular pulsations could be felt in the back of the head? Excepting the pain, such pulsatory action is like that felt in the *medulla oblongata* region of the exteriorized phantom—if the phantom is conscious—at every beat of the heart.

Each throb of the heart can be felt in the astral; each throb is expressed throughout the cable, each throb produces a beat in the

physical heart. All three are simultaneous. One can not only feel the heart's pulsations in his astral head, but he can feel them by touching the cable with his astral hand, just as you can feel your physical pulse with your physical hand.

Each breath taken in the astral can be seen pulsing over the astral cord and causes a duplicate breath to be taken in the insensible body. When consciously exteriorized, one can suspend his breath at will, just as he can while in coincidence; but this is not a wise thing to do, especially for the amateur, as physical congestion is liable to set in and cause death.

I have tried the experiment many times of holding the breath, while consciously projected, and within cord-activity range. The instant it is suspended the before-mentioned action of slight expansion and contraction ceases, in the psychic cable, as it likewise does in the physical body; but while the respiration ceases the regular pulsating action continues. A deep breath in the astral will produce an identical breath in the physical; a short one will produce a short one; a quick one will produce a quick one; etc. You breathe in the astral and your heart beats in the astral, just as it does when you are in coincidence. Your physical heart beats because within it the astral heart beats. "It is the spirit that quickeneth!"

When exteriorization occurs there is always a constant pushing and pulling sensation of the cable, which can be felt in a noticeable degree by the projector, when within cord-activity range. If you can imagine some mighty giant holding you by the back of the head, with a steady grip, at arm's length, pushing you slowly away from him, drawing you back toward him, moving you from side to side, yet always maintaining a steady hold upon your head, and in that very grip you could feel a regular pulsation; then you can imagine how it feels to the conscious projector within cord-activity range.

This cord-pressure varies according to the distance of separation; the nearer the bodies are to coincidence the greater the pressure; or, as I might express it, the greater the space between the bodies, and the smaller the diameter of the cable, the less the amount of resistance. This must be, or should be, held in mind by anyone contemplating projection, for it is difficult to accomplish much with the range of cord-activity.

Once you can advance beyond it, however, you will be as free as a permanently detached phantom. There is but one way to combat this resistance, and that is by wilful effort—actually to exert all your *will* to move away from the physical counterpart. It is my belief that, in most of the experiments in projection which are conducted by hypnotists, the phantom seldom is induced beyond cord-activity range.

We have seen how the breathing in the physical counterpart is controlled from the astral body, and how one can consciously interfere with this vital function. Conscious interference, I have found,

THE PHANTOM LYING IN THE AIR ABOVE THE PHYSICAL BODY

Phantom sometimes uprights here.

will exercise a control over the cable resistance. So, too, will the heart-beat affect cord-resistance. The more calm the breathing, the less will be the cable-pull. If conscious, strong, deep breaths are taken by the phantom, when within cord-activity range, the pull on the cord will increase—often even to the point of drawing the astral entity toward, or even into, the physical. I have tried this and know it to be a fact. On the other hand, the speedier and stronger the heart-beat, the greater the cord-resistance.

Although suspending the breath, while consciously exteriorized, will weaken the cable resistance, it is not advisable to practise it, to enable one to get out of cord-activity range ; for, as I have pointed out before, the physical would become endangered for want of oxygen, as it is already in a weakened condition. The great point to be brought out is that emotion will increase cable-pull, and act detrimentally to the success of projection. Why ? Merely because emotion increases the respiration and heart-beat.

Suppose, for example, you should become consciously exteriorized in the astral body within cord-activity range, and that fear should come over you. Your emotions would increase the heart-beat and the breathing would be hastened. The physical would be more enlivened. The resistance in the cable would greatly increase and, unless other factors favourable to exteriorization balanced this opposition, interiorization would begin.

Although the astral " line of force " can be likened to a rubber cable, it is in one sense unlike it. Suppose a rubber or elastic cable to be held at each end and pulled out. As the length increases the diameter would decrease, and the resistance would intensify. With the astral cable, as the length increases the diameter decreases, but the resistance becomes *less*.

The force working in the cord is not produced *by* it. The force itself remains mysterious. At times, the power working in the cable seems to be well-governed, projecting the phantom steadily from the physical ; and again, this power seems erratic—first forcing the astral body ahead, then quickly drawing it back, then throwing it to one side, then to the other, etc.

Now, at all times during projection, there are factors at work which are helpful and factors which are opposed to the phenomenon —just like everything else in nature. When the positive factors overbalance the negative factors—projection progresses in an orderly and well-controlled manner.

If the negative factors predominate, while in coincidence, projection cannot be accomplished. If the negative factors begin to grow stronger, while the phantom is projecting (within cord-activity range) they interfere with the orderly procedure. And although these two opposing forces are always present, the helpful influences must necessarily be slightly greater than the opposing ones, or outward advancement will cease.

The force working in the astral cable will govern itself according to the balance of positive and negative factors, which are always present. Remember, it is not the phantom which moves itself away from the physical, or back, into the physical. It is the subconscious force. To the conscious phantom it seems as though the cable were actually intelligent. This is the subconscious force working in it. This force depends upon the balance of factors, positive and negative.

When these opposing factors are almost equally balanced, and when the phantom has reached a distance of separation of (say) six feet, there will be instability of the body, a swaying from side to side, and forward and backward. You have already learned how emotion will increase the pull of the astral cord, and how placidity will decrease it. It is really very seldom that these opposing factors do not conflict during a projection. Sounds (like emotions) will increase the tension in the cord, so the need of quiet is obvious.

### AN INTERIORIZATION CAUSED BY A NOISE

I recall one exteriorization when I was about fifteen feet advanced, but still within cord-activity range. It was about eleven o'clock at night. The progress was erratic and slow. In the cellar, some one of the family began to shake the furnace-grates vigorously. The noise came unexpectedly. The whole cable seemed to vibrate for an instant, then, with a super-pulling force, the resistance drew me completely from the upright position into the horizontal, right through the air to a position directly over the body (physical) and down into coincidence—the entire " coming back " consuming an infinitesimally short time.

Sounds and emotions will " shoot " the phantom back into coincidence more quickly than any other opposing factor—often with lightning-like speed. When such takes place, " shock " is always felt in the physical body—sometimes accompanied by pain ; or as I have termed it, " a split-in-two " feeling. This is termed " repercussion."

### REPERCUSSION OF THE ASTRAL BODY

Within cord-activity range many curious phenomena may occur : repercussion of the astral body itself, repercussion of sensibility, repercussion of motivity, dual sensibility, lack of sensibility, catalepsy, instability of body, and many others. We will first consider repercussion of the astral body itself.

Probably the most common cause of bodily repercussion is the awakening of consciousness, during the process of an unconscious projection. The phantom may be projected to any distance, within cord-activity range, in an unconscious state, when suddenly consciousness begins to appear. Almost before the first scintilla of consciousness comes, the astral repercusses into the physical with

unthinkable speed. When thrust back into coincidence in this manner, the entire physical mechanism is jolted thoughout—as though every muscle in the body contracted at the same moment, and the body gives a spasmodic jerk—more noticeable in the limbs than elsewhere. Consciousness, which incited the bodily repercussion, has commenced to become active ; and, as a rule, immediately after the repercussion, the subject is conscious, in the physical body.

There are hundreds of people (yes, everyone who sleeps) whose astral bodies move slightly out of coincidence for the purpose of becoming charged with cosmic energy, every night. Have you ever noticed how, when greatly fatigued, and in the hypnagogic state (just entering sleep), you have suddenly given a spasmodic jump and become conscious ? The Doctor calls this " nerves," but that explains nothing.

The solution of the problem is simple. When the condenser, the astral body, is run down, the subconscious moves it out of coincidence as soon as possible, to enable it to recuperate more quickly. So, when fatigued, or in a condition of enervation, and you enter the hypnagogic state, the phantom moves out of coincidence. A shimmering of consciousness appears, or a sudden noise, or something excites the emotions—such as fear. The astral body repercusses, shocking the physical—although it might not have been separated more than a few inches from it.

The phantom, remember, is cataleptic, and the instant it coincides with vigour, it forces the relaxed muscles of the physical body into conformation with its own. If the phantom reinhabits the physical quietly, while cataleptic, and you become conscious, you would find yourself in temporary paralysis. The shock that repercussion brings is always unpleasant, and at times more violent than at other times. The violence of the shock corresponds to the extent of space through which the astral must move, before coming into coincidence, and also the speed with which the interiorizing takes place.

And the speed of interiorizing, in turn, is regulated by the amount of overbalance of negative factors. The greater the speed and the greater the distance, the more forceful will be the jolt. Velocity and distance combined produce the maximum repercussion ; but speed is the more important of the two ; for even at a distance of separation of only one foot, if the return to the physical is with intense velocity, the physical will undergo a violent shock.

The most striking result of this quick reanimation—when both speed and distance are involved—is the feeling of being split through the centre of the body. " Split through the centre " describes the agony better than any other words I can think of. It is a sudden thrust of severe pain, as though a sharp-bladed instrument had passed directly through the entire length of the body.

This more severe effect is not experienced so frequently as " jumping," for the reason that most people do not have extensive separations. However, both are distressing enough ! Whether there be any danger in this painful repercussion of the astral body I am not prepared to say, but it is probable that such happenings are more unpleasant than harmful. When the return is governed, as it should be, by the subconscious—with positive balance—the re-coincidence is not felt by the subject.

Should the student, in attempting to develop this phase (projection), meet with severe bodily repercussions, it is a symptom that projection has been accomplished to some extent, but that the negative factors are strong. One severe repercussion is likely to write " finis " on the production of further extensive projections, for the subject will be in dread of the shock, and this suppressed fear will always induce an emotion at the very first flash of consciousness, and will shoot the body back into coincidence—only causing a repetition of such repercussions.

On the other hand, if one is really anxious to project extensively, and undergoes bodily repercussion, he must look upon it, not from the standpoint of painfulness (which is but temporary), or fear it as dangerous ; but accept it as evidence that he is succeeding, and that it is harmless, and that he doesn't care a rap whether he repercusses or not ! This eliminates the hidden fear which startles the emotions, when one first becomes conscious, while projected.

Sounds, sensations and emotions cause bodily repercussions—providing the phantom is within cord-activity range. Outside of the range of cord-activity, of course, these influences are *nil.* Emotion is probably the fundamental cause ; sounds, sensations, etc., are contributory factors. And just here is another paradox. Astral projection of the unconscious type is of such a nature that it will promote sensations ! These sensations cause emotions in the mind, or dreams. And the emotion in the dream will cause the finer body to interiorize.

You may call this " reasoning in a circle." In a sense it is ; yet, such action is the same as in dreams—*e.g.* irritation of or sensation in the bladder, will cause a dream of emptying the bladder. And the dream of emptying the bladder will cause it to be emptied. Usually the sensations promoted by astral body activities bring about " aviation type " dreams, which we will next discuss.

## CHAPTER IV

### TYPICAL " PROJECTION " DREAMS[1]

THERE are several " repeater " dreams, caused by astral body exteriorization, which we shall now discuss :

1. Falling Dreams.
2. Flying Dreams
   a. The swimming dream.
   b. The (upright) flying dream.
   c. The giant stride dream.
3. The Body and Head-flapping Dream.
4. The Head-thumping Dream.
5. Dream of Moving Toward a Phantasmal Object.

Have you ever experienced dreams of flying and of falling ? If so, you will know how unpleasant they are ! Many theories have been advanced to account for such dreams, and some of them are as incorrect as their originators are eminent. Yet these dreams are easily accounted for, once you experience astral projection. Let us see what Walsh has to say concerning the dream of falling, and notice how it compares with what we have already learned of astral projection. I quote Dr. Walsh :

" Dreams of falling are far from pleasurable. Generally they cause a shock which awakens the dreamer (repercussion). A superstition has it that if the dreamer falls to the bottom of the precipice, or what not, death will occur. This is fiction surely, the only point in its favour being that we cannot awaken a person found dead in bed, and ask him if he has had a dream of falling ; on the other hand, the superstitious cannot prove their belief. It is, of course,

[1] The literature on *Dreams* is, of course, enormous, and it would be impossible to give even a selected Bibliography here. I may mention, however, a few books which the reader may find of especial interest—as throwing light upon the special problem of astral projection. These are :

*Studies in Dreams*, by Mrs. Arnold-Forster.
*Dreams and their Meanings*, by Horace G. Hutchinson.
*The Dream Problem* (Ed. by Ram Narayan).
*Dreams*, by C. W. Leadbeater.
*The Dreams of Orlow*, by A. M. Irvine.
*Imagination in Dreams*, by Frederick Greenwood.
*Dreams and Premonitions*, by L. W. Rogers.
*An Experiment With Time*, by J. W. Dunne.
*The Nature of Dreams*, by H. Carrington. H. C.

possible that hysterical or nervous persons may have such vivid dreams of falling that functional paralysis or weakness results.

" The dream of falling may be associated with one of flying—coming after the latter ; or it may occur independently. For example, a person may dream of flying pleasurably, and then may suddenly fall ; or he may dream of falling from a mountain-top, or other high place, without any previous dream of flying. In dreams of falling, we awaken always before we touch bottom ; this is because we are on the road to awaking at the time of the dream, and awake before its completion, or because the emotions excited by the dream are sufficiently strong to cause the awakening.

" There are many possible explanations of the falling dream. The usual explanation given is that it is related to the dream of flying—the difference being that, in the former, respiration becomes more impeded and slower, and the numbness of the skin increases. Some interference with health may, as times, produce these changes.

" Jewell, quoted by Ellis, states that ' certain observers, peculiarly liable to dreams of falling and flying, ascribe these distinctly to faulty circulation, and say their physicians, to regulate the heart's action, have given them medicines which always relieve them and prevent such dreams.' Occasional dreams of falling are not to be considered of grave import, however.

" In not a few instances the dream of falling occurs just as one is going to sleep. As before stated, sleep comes on gradually, the muscles slowly relaxing and the senses becoming dulled. Many people, on going to sleep, experience the feeling of sliding down a hole, or an incline, and sometimes awaken startled. These persons are of a nervous type, though fatigue or slight deviation from good health may predispose to the sensation. It is possible, by paying attention to the sensations which are psychologically present in the hypnagogic state, to note the relaxation of the muscles and the sinking or sliding sensation accompanying it. Such attention is not advisable, however, when one is inclined to be impressionable and nervous.

" The use of a firm, hard bed often prevents the sinking sensation, in the hypnagogic state, and may thus prevent certain falling dreams. If the bed sags, it may add to the sensation of sinking, as sleep is about to come on ; or it may cause the sensation, with a dream of falling, when one changes posture in sleep. Persons troubled by disturbing dreams may occasionally find a remedy by obviating noisy window shutters, creaking bed-springs, etc. . . .

" The sensation which we feel, when awake, of being drawn to the edge of some high building we may be on, or the giddiness experienced on ascending a high place rapidly, may have some rôle in explaining falling dreams. The chief explanation for these sensations in the waking state is a fall of blood pressure. In a dream

one may re-enact a scene from actual life, especially if he has actually experienced the feeling of falling very distinctly. A fall of blood pressure occurs not infrequently during sleep, occasioned by slight physical disturbances; this fact may also explain some falling dreams."

In the foregoing Dr. Walsh has given an ideal description of the falling dream and advanced some plausible explanations for its occurrence, and some of these causes no doubt do incite dreams of falling; yet I can say with certainty that the usual cause of the falling dream is interiorization of the projected phantom.

The double may be exteriorized several feet from the body; negative factors set in; the astral will be pulled from the upright position into the horizontal, through the air to a position over the physical, then drop right down into it. The sensation of floating is caught, often, when the phantom is lying horizontal, above the physical, and the first flash of consciousness comes. A dream of flying, or of floating, will then begin. The emotions are aroused—more negative factors; a speedy descent will occur. The dream then changes to that awful sensation of falling. As the phantom re-coincides with vigour—repercusses—the shock is imparted in the physical body.

This illustrates how projection will incite sensation—akin to the action which is taking place—impress a dream, stir up the emotions and interiorize the phantom. The dream itself may appear to the subject to have taken a longer interval of time than it would take the phantom to interiorize, but such is not the case. A dream, consuming a seemingly long period of time, may take place in a very short interval.

If you have ever experienced the falling dream, you know exactly what it feels like to interiorize with speed. Even when fully conscious, repercussion of the astral body will give the identical sensation which it does when not fully conscious. For a long time prior to my first conscious projection I experienced, almost nightly, falling dreams, dreams of floating and vigorous repercussions. One can be but a few inches out of coincidence and experience a falling dream during the descent.

Although I do not entirely agree with Dr. Walsh, he has given an ideal description of the dream, so, let us take some of his excellent material in single sentences and apply them to astral phenomena. Statements thus taken will be designated by "W."

W. "Dreams of falling are far from pleasurable." It is for this very reason that intense emotion stimulates and repercusses the body more vigorously.

W. "Generally they cause a shock that awakens the sleeper." That is "repercussion" of the astral body.

W. "A dream of falling may be associated with one of flying, coming after the latter."

When a dream of flying precedes a dream of falling, as it usually does, the floating or flying sensation is first noted because the astral body is actually floating above and to one side or the other of the physical. It is floating thus as the first gleam of consciousness dawns. The sensation arouses the emotions, the cable and the physical body are likewise affected, and begin to draw the phantom back to a position directly over the physical—hence the sensation of flying. Next, the astral drops downward into the physical, giving the sensation of falling. When it coincides, it repercusses, or shocks the physical.

W. "A person may dream of falling from a mountain-top, or other high place, without any previous dream of flying."

When this occurs the first flash of consciousness comes when the astral body is lying directly above the physical. It merely drops downward or, I should say, is pulled rapidly downward by cable pressure.

W. "In dreams of falling we awaken always before we touch bottom; this is because we are on the road to awakening at the time of the dream, and awake before its completion, or because the emotions excited by the dream are sufficiently strong to cause awakening."

Most authorities agree that the subject always awakens before hitting bottom, in a falling dream. This is not true. I have hit bottom many times in such dreams, and I have inquired extensively for the testimony of others upon this question. Most of those of whom I inquired, like myself, *do* hit bottom exactly on time with the repercussion. That is, hitting bottom in the dream and hitting the physical body, occur simultaneously. One can hit bottom in the falling dream, experience only a light repercussion, drift back into sleep, and go on dreaming that he is badly injured, even smashed into bits, from the fall.

W. "Certain observers, peculiarly liable to dreams of falling or flying, ascribe these distinctly to faulty circulation, and say their physicians, to regulate the heart's action, have given them medicines which relieved them and prevented such dreams."

Another score for astral projection! Giving medicine to regulate the heart's action prevented the dream of falling, because it prevented astral separation. One may take strychnine, and positively prevent a projection, because, by regulating the heart's action, unusual passivity of the physical is prevented. We shall see later how slowing down the speed of the heart promotes projection. Unusual physical passivity is always governed by the heart.

W. "These persons (subject to falling sensations) are usually of a nervous type, though fatigue and slight deviation from good health may predispose to the sensation."

Fatigue, nervousness, etc., always promote astral body separation. Almost before sleep intervenes the astral has moved slightly out of

the physical, in order to charge with cosmic energy. One may be in the hypnagogic state, and several inches out of coincidence.

Again the Doctor says: "The sensation which we feel, when awake, of being drawn to the edge of a high building we may be on, or the giddiness experienced on ascending a high place rapidly, may have some rôle in explaining falling dreams." This is very true; I know from experience.

Despite my criticisms, however, I have found Dr. Walsh's book, *The Psychology of Dreams*, to be a highly informative and interesting work, and I would advise the reader to procure it, if interested in dream phenomena.

### HOW I DISCOVERED THE CAUSE OF MANY FALLING DREAMS

When a small child I was in the habit of going almost daily to play with a friend of mine, about my own age, who lived near by. He lived in a very large house, a square, frame building—unusually high—for it was built on the top of a mound. On the roof, which was flat, there was a railed-in porch, which was accessible by means of a flight of stairs in the attic.

Many times we had tried to go on to the roof-porch, but each time my friend's mother foiled our plans. Then came a day when this sentry was off duty! We were playing soldiers, and went to the roof-porch, which we called "Look-out Mountain," to watch for the enemy. For some time I stayed near the centre of the porch, but after a while I crawled on my hands and knees over to the edge, and, pushing my head through the upright pieces which held the railing, I looked downward. I grew dizzy and seemed impelled to jump or fall to the ground. Had not the railing been there, I believe I should have done so. But in a moment I became frightened, and crawling back toward the centre of the porch, made an immediate exit, and came down through the house and outdoors once more. I was always afraid to go on to the high porch after that. Even to think of it now makes me feel unsteady!

About a year later I began to be troubled with falling dreams, and every dream was identical. I would dream that I was floating directly over my friend's home—always directly over the spot where I had crawled from the centre to the edge of the porch. And, in the dream, the instant I reached the edge (exactly where I had looked down, that day we played soldiers) I would begin to fall. The instant I bumped the earth I would awaken with a jump. Always, in this dream, I was full grown and a uniformed soldier.

I had experienced several conscious projections then, when one night the dream recurred. I was floating over the house where my friend lived. (This was about seven years after we had played soldiers on "Look-out Mountain.") But the floating did not seem to startle me so much this time. Finally I stopped, directly over the

spot where the falling always began. I was not falling this time. I was lying still, in the very air, at the edge of the roof. I was becoming conscious slowly. When conscious enough to understand, I found that I was projected in the astral body, and was lying in the air directly above the physical body, approximately three feet over it. It will not be out of place to add here that one can move downward in the dream a great distance, apparently, but in reality the drop of the astral is but a very small part of that distance.

You will notice that the astral body was not actually in the place where I thought I was, in the dream ; but that it was conducting an activity which resembled the action taking place in the dream. It was the sensation derived from the action of the astral body which was in some way connected with the subconscious impression I had received that day when—as a child—I had peeped over the edge of the roof, and which brought about the dream.

It was then that I understood the significance of " falling dreams." During that part of the dream when I was flying over the house, the astral body was above and to one side (or other) of the physical. (A scintilla of consciousness had come and, as I was actually floating, the sensation of floating came with this flash.) The emotions were aroused. The cable began to pull, the phantom to move through the air (fly) to a position directly above the physical. Here I was dreaming that I was on the very edge of the roof-porch. As the phantom lowered, the dream would be of falling. As the body repercussed, consciousness would return. And this explains the phenomenon of falling dreams !

So, to go back to where we started ; astral body activity can incite a dream (of floating, flying, falling) and the dream can stir up the emotions ; the emotions will activate the physical and cause cable-pull, interiorizing the phantom. And the whole interiorizing may be said to come from one fundamental cause—emotion. Actions, sensations, dreams, sounds, all are contributory factors to this emotion. Emotion itself can be, one might say, positive and negative. If the sensation be pleasant the emotion will be affected likewise ; this may be said to be positive to exteriorization. But if the sensation be not pleasant, the emotion will be negative.

Usually what causes negative emotion, while the phantom is floating, is the " process of awakening." If the subject were to experience a dream of floating, while the astral body really *was* floating, and this dream was of something pleasing, something he enjoyed—say, of being an aviator—the sensation would cause a pleasant emotion, and consciousness would not be so apt to intervene. In such a state the subject would have a pleasant flying dream, and the astral would be induced to move out, rather than in. This would be an emotion positive to exteriorization.

Flying dreams are often recalled as pleasurable. I have a close friend who experiences very pleasant flying dreams. The flying, he

says, is so real that he, when physically awake, can almost feel himself leaving the ground. He states that, in these dreams, he always seems to be several feet from the earth, moving over the heads of others.

The common explanation given by psychologists for flying dreams is that they are caused by the rising and falling of the chest; but Ellis, and others, point out that such dreams cannot be accounted for by respiratory action alone, maintaining that one would have to lose the sense of contact with that on which one reclined. Nervousness is a noted symptom. Walsh says: "Epileptics sometimes have the sensation of lightness and of rising into the air. A patient asserted that, just prior to a convulsion, she felt as if she rose 'right into heaven.' The sensation of rising also occurs to some dying persons, leading to the idea that they are being carried to heaven. One individual's dying words: 'Don't let them take me; keep me down,' were probably occasioned by this sensation."

Theories can be advanced till doomsday to account for falling, floating, rising and flying dreams. One investigator suggests that the "falling sensation" is a relic of prehistoric days, and represents experiences and memories carried over from our "monkeyhood" state. This explanation "takes the prize" as being the most preposterious I have ever heard. Another prevalent belief is that the "falling" of the falling dream merely symbolizes a "fallen woman," a "fallen soul," etc.

The underlying cause of most "aviation type dreams" is found in astral body phenomena. The particular movement which the astral body is undergoing, when the dream is being impressed, determines the type of aviation sensation that is felt. If you will keep in mind the route the phantom takes in exteriorizing, it will be much easier to grasp the relation of astral projection to the aviation type dream. Remember that the astral body moves upward into the horizontal position, then either uprights above the physical or moves off to one side (or other) for some distance before uprighting.

This latter operation is not uncommon, and it is still more common for the astral to move upward in the horizontal for some distance—say four feet—then move off several feet to one side, still horizontal or parallel to the earth, and lie there for some time, and then return. This is as far as many projections progress, and it is in this type of experience that many aviation dreams are instigated.

Still another activity is this: the astral moves to a given height, while lying horizontal, then moves off several feet to one side, slowly, then reverses again and moves back to a position directly above the physical, then out again—all the while lying parallel to the earth. If you could observe the countless astral body activities, or astral projections, you would be impressed by one outstanding feature, while the phantom is within cord-activity range. This feature is: repetition of movements.

It has always impressed me as being very like a mother allowing her child to go to some distant place. The mother (subconscious) allows the child (astral body) to go a short distance away from her, then brings him back ; the child is allowed to go farther and farther, coming back each time. Eventually the child is allowed to go to such a distance that his mother can no longer call him back (outside cord-activity range) and the child can do as he pleases. However, after a while, his mother will come after him and bring him home again. But the subconscious (like most mothers) sometimes permits the child to go away from home without repeatedly calling him back.

*Fear* causes many falling dreams. One can be lying horizontal in the air and have a dream (not of being in the air, but just an ordinary dream) wherein he is frightened—although he may not remember the dream. The emotion which the dream arouses becomes so intense that interiorization of the dream-body begins. Hence, the falling dream.

One member of my family, only a short time ago, had such an experience. She had first dreamed that the house was being robbed. One of the burglars was going to shoot her. She became so terrified that the emotion speeded her dream-body back into coincidence, and she experienced a " falling dream " as this action took place.

It is not unusual for one to experience a falling dream after going to sleep, having had a bad fright during the day ; for a terrifying incident, whatever it may be, comes to the surface of the mind during sleep and excites the emotions.

### TYPES OF " FALLS " OR INTERIORIZATIONS

There are three distinct ways in which the astral body interiorizes, whether the subject be conscious, unconscious, or partially conscious ; in other words, three " falls." These are :

1. The spiral fall.
2. The straight fall.
3. The slow, vibratory fall.
   (Sometimes the astral comes in from the side, but this is not a fall. Of this, more later ; see the " dream of being drawn toward a phantasmal object.")

We experience the first two of these falls in our falling dreams. The third one we undergo every night during sleep, and is the normal method of interiorization.

The straight fall results in a violent repercussion, for the astral body drops straight down into the physical mechanism.

In the spiral drop the astral body falls with a spiral motion and, while there is repercussion, it is not of the more violent type, such as accompanies the straight drop. However, the sensation of the

actual (spiral) drop is very unpleasant ; much more so than the straight drop.

At all other times (except when the body is drawn in from the side) the double descends into the physical mechanism slowly, the entire organism vibrating, upward and downward, as it coincides with ease. This is the normal, perfectly controlled interiorization.

### THE CAUSES OF THE DIFFERENT " FALLS "

What causes these different " falls " ? This question came to my mind many years ago, and, through sheer experience, I discovered that the conscious will can cause the astral body to become *more* subject to gravitation, if exercised in that direction, and *less* subject to gravitation, if so willed. I noticed also that the subconscious Will can cause the astral body to move quite independently of the conscious Will.

I also observed that emotion will usually cause the controlling intelligence to make the astral body more subject to gravity. Thus, within cord-activity range, emotion has a double effect. First, emotion brings about greater vital activity in the physical body—through the cable—causing the astral body to be drawn back toward the physical. Second, emotion usually causes the astral body to be more subject to the law of gravitation.

When the astral cable begins to draw down the floating astral body, if the latter (through subconscious Will) spontaneously, or incited by emotion (in a dream) be suddenly thrown into a condition where it is pulled by gravity also—a straight drop results with a violent repercussion.

In the spiral drop we have one force working against the other—instead of both of them working together, as in the straight drop. That is, in the spiral drop, the cable is pulling in the phantom, but the astral body is in a condition in which it tends to resist gravity ; so instead of dropping straight down into the physical mechanism, the body begins to whirl, as the cable pulls it downward.

You can get a fair idea of this by imagining a boy pulling in his kite. The kite represents the astral body and the string represents the astral cord. When the boy pulls the string the kite, resisting gravity, begins to whirl with a spiral motion as it comes downward.

In the spiral drop, the emotion, as a rule, will cause the astral body to be pulled by gravity a moment before it hits the physical, but the repercussion has been offset to a great extent by the preceding spiral. In the spiral drop, the head of the subject often seems to be spinning more pronouncedly than the body. This is merely because the pull of the astral cable comes on the head. At other times the pull, on the head, becomes so intense that the body will lose its spiral course and begin to zigzag instead.

In the slow, vibratory drop, there is a balance of factors, and the controlling power has everything perfectly under control. It is this balance of forces which causes the slight trembling of the phantom in an upward and downward direction, for it is almost as inclined to move upward as downward—the balance is so delicate.

It is obvious that, in the first two drops, something has upset the perfect control of the guiding intelligence—*e.g.* emotion or fear, in a dream. It will not be out of place to mention here that exteriorization is of three kinds also, that is, there is the straight rise, the spiral rise and the normal, slow, vibratory rise.

Where there is a straight rise, we have a steady push in the cable, while the body is not affected by gravitation. In the spiral rise, we have the push in the cable, while the body *is* affected by gravity. In the slow, vibratory rise, we have a balance, and the rise is under perfect control.

In the spiral drop, or rise, the subject can frequently hear a " swishing " sound as if wings were fanning the air around him, or as if his body resisted the air as it whirled through it.

### HOW TO BREAK THE REPERCUSSION IN A FALLING DREAM

After we experience a falling dream repeatedly, on its recurrence we know, *while falling*, that it is a falling dream ; and we dread to hit bottom. Now, I discovered long ago that one can break a falling dream, merely by " letting himself go."

It is a curious fact, but nevertheless true, that several others to whom I told this secret recalled it, *while falling*, and " let themselves go." Every one of them testified that the repercussion was then almost insignificant. Do not fear hitting the bottom ; just let yourself fall, and the repercussion, if any, will be slight. Fear speeds up the fall !

### TYPES OF FLYING DREAMS

There are several variations of the flying dream, almost as many as there are positions for the astral body to assume and movements for it to make, as it oscillates in the air, over the physical body or on the surface of the ground. Remember, " projection dreams " are almost invariably " true action " dreams. If you could control your dreams, you could control the movements of the dream-body. Of this, more later !

One variation of the flying dream is the " swimming dream," with or without motion of the legs and arms. This always occurs while the astral body is worming along, lying in a horizontal position in the air.

Another variation is that in which the dreamer is standing upright, and is moving at great speed over the surface of the earth, or along a street, etc. One is actually doing this in the dream-body, during

many such dreams, *i.e.* moving at the intermediate speed. I have awakened in this dream several times, to find myself doing this in reality in the astral. Usually this dream is pleasant.

Again there is the " giant stride " dream, in which the dreamer seems to be moving over the surface of the earth, in giant strides—very gracefully, almost gliding along—ludicrously, at times. This is another true-action dream. At such a time the dreamer is moving in the air in the astral body, and although there is motion of the limbs, he is being moved by the subconscious Will. Thus, every step covers a great distance, for it is not the actual step which drives the body forward.

This is akin to the steps taken by children whirling on the playground apparatus—the " giant stride "—the body travelling some distance between each step. Did you ever see a runner shown in slow-motion pictures ? I know of no better example of the " giant stride " dream than one sees there ; the gliding effect, the gracefulness, the apparent lack of weight, etc.—as if the runner were sustained by the air, each step covering a great distance.

### THE FLAPPING DREAM

A typical " inside cord-activity range " dream is the body-flapping dream. In it the dreamer prances round, while his body seems to be very lax, and flaps upward and downward, much as the body and arms of a horseback rider flap upward and downward when the horse is on the run.

In this dream the body seems very light and the " jumps " are often graceful, coming at regular intervals, in rapid succession. Often the dreamer will advance along a street, or some other path, in a like manner. At other times it seems to be only the head of the dreamer which does the flapping or jerking, and this very pronouncedly.

This dream is usually caused by " cord-activity "—the push and pull in the cable causing the dream-body to jerk to and fro. With some persons the dream is as if they were jumping along like a rabbit. Usually the flapping is exaggerated, and it may seem ages between one " flap " and the next.

### HEAD-THUMPING DREAM

This is a commonly experienced " within cord-activity range " dream. The dreamer always dreams that some one or something is thumping him over the head. The thumping is very pronounced and regular. The ordinary psycho-analyst (belonging to the school which maintains that all dreams are the results of prior states of consciousness) might tell the subject that this dream had its origin in the fact that at one time he (the subject) had seen a man beating

a child over the head, and that this scene had made a deep impression upon him. This would be about as far from the truth as the Adam and Eve story.

The head-thumping dream is brought about, as a rule, by the pronounced pulsations of the heart, transmitting through the cable, which makes its point of contact at the back of the head in the dream-body.

Nine times out of ten when a projector becomes conscious within cord-activity range, he feels the pulsations in the astral cable, in the *medulla oblongata* region, even before his consciousness is clear enough to tell him what is happening.

It will not be out of place to state here that all dreams cannot be accounted for by prior states of consciousness. It should be understood, also, that I do not contend that *all* of the dreams which I have mentioned are caused by astral body activities, but that *many* of them are. For example, a floating dream can often result from gas collected under the diaphragm and crowding the heart, giving rise to the sensation of being in the air.

### DREAM OF MOVING TOWARD A PHANTASMAL OBJECT

Very often the dream-body will rise out of the physical, and move along in the air for some distance, then lower itself until it is on the same level as the physical body, but some distance from it—say ten feet. The astral body may lie in this position for some time ; then, for some reason (usually because of some incited emotional state) the cable will begin to draw the " double " toward the physical, which is on the same level as itself.

The subject, of course, is dreaming and sees a phantasmal object instead of his physical body. He is therefore being drawn, in the dream, toward the phantasmal object—such as a Buddah, some hideous person, an animal, etc. ; in fact, anything which his mind conceives at the time. His physical body is the reality thus symbolized, toward which he is being drawn.

Often the object seems to be advancing toward the dreamer, instead of the latter moving toward the object. This being a " repeater " dream, on its recurrence the mind pictures the same object. The dreamer is drawn closer and closer, until eventually he is swallowed up in the object, and usually awakens with a repercussion, as he coincides with his physical body, at the spot where the phantasmal form was in the dream. The " drawing forward " may be very gradual or very rapid.

This dream is not unlike the falling dream in so far as its causes are concerned, the difference being that, in the falling dream, the dream-body moves downward, while in this dream the body comes in from the side.

Whenever I have experienced this dream I have always been drawn toward some monstrous phantasmal, Buddah-like object ; and as I crashed into it, lights would fly in all directions, from the centre where I struck, and this would be simultaneous with the repercussion.

A friend tells me that, when she has this type of " repeater " dream, two monstrous eyes seem to be staring at her, and these eyes advance toward her steadily, growing larger and larger as they approach, until at last she is swallowed up in them and awakens with a start, in her physical body.

My sister used to be troubled with this dream (of being drawn toward a phantasmal object) and, in her case, the object was a massive bottle, lying on its side. She would be drawn toward, then into, the neck of the illusory bottle, in her dream ; and in doing so would awaken with a start, crying out : " The cork's pulling me through the bottle ! "

There are countless variations of this dream, but the action of the dream-body really remains the same. It is the cable, of course, which draws the astral body into the physical, in the dream. I have inquired extensively concerning this dream, and find that most of those who have experienced it have done so about the age of puberty. Whether there be any significance in this I do not know.

## DREAM DELUSIONS

In many dreams persons and objects appear as they actually are, while in many they appear to be very different. One may see something or some one, in his dream, and immediately associated ideas, or relative impressions, are called up, just as one idea brings forth another while we are awake. The mind then sees something or some one which is only relative to, or associated with, the real spectacle. While dreaming you " see " anything you think about ; so when a relative thought is brought into the mind you see it as substance, though it is a delusion.

Thus, in the flying dream, one's physical body might be sensed below, and this impression would bring relative impressions, and the body might " through associated ideas " take on the aspect of a crowd, or an animal, or what not, and the subject would then believe that he was flying over a crowd, an animal, etc. In the falling dream the bed might appear to be the ground, or the bottom of a pit, etc.—because the mind associates the ground, or the bottom of a pit, with falling. These are just crude examples of dream delusions.

There is a constant association of ideas and impressions taking place in the cryptic chambers of the mind while we sleep. We may not always be aware of them, we may not remember our dreams,

but nevertheless there is always the continuous flow of impressions. And it is through association of ideas that many persons and objects appear different to us, or become distorted.

To the dreamer, a man with a long beard might invoke the impression of a hairy animal. The man in the dream would then turn into an animal; in other words, the dreamer would be under a delusion. The animal might suggest hunting; hunting might suggest a gun; a gun might suggest being shot by some enemy, etc. If the subject, on awakening, remembered only that part of the dream in which he was being shot, he would say that he had a dream to that effect.

One may be travelling in the astral body, dreaming, and on awakening find that many things apparently seen in the dream were but delusions. Also, in our dreams, we have exaggerations as to time and distance. For example, in the "flapping dream," it sometimes seems ages between one "flap" and the next, while in reality it is but a very short time. And, in the falling dream, we often seem to fall a very great distance, while the actual drop of the astral body is not to be compared with this distance.

# CHAPTER V

## EFFECT OF INSTABILITY

I HAVE found that, as a rule, the subconscious frees the phantom from catalepsy at the end of cord-activity range. When motivity is restored to the projected body within this range, it is almost certain that interiorization will come instantly (for one who is conscious and an amateur).

I will detail what takes place when the phantom is freed from catalepsy within cord-activity range. Suppose the astral body is projected, and upright, at a distance of about eight feet from the physical. It is within cord-activity range, and there are pull and push in the astral cable. Now, if the phantom were endowed with its motive powers here, it would act very much like a staggering drunkard or like a child learning to walk, being thrown from one side to the other. Emotions would be stirred; the phantom would become cataleptic again, pulled into the horizontal, over the physical, and drop into it.

Of course, a continuance of such happenings would eventually accustom the projector to them. One actually has to learn to walk when he first becomes a projector, and is given his powers of motivation within cord-activity range. Another undesirable feature of being given motive power within cord-activity range is that the individual is seldom able to hold true stability, but becomes stupefied, or giddy, thinking that he is standing still and that everything else about him is in motion. However, the subconscious tries, and usually succeeds, in holding the phantom in catalepsy until it has advanced beyond cord-activity range.

There are so many individual functions, complex in themselves, and working simultaneously, during an act of astral projection, that I wonder if I am not muddling the reader a little. It should be remembered that most of these functions take place within cord-activity range, where the phantom is apart from the physical, yet not free from the physical. In reality a perfect projection could not be considered such if within cord-activity range—even though the etheric entity were entirely separated from the material one.

"Range of cord-activity" seems to be unknown to many; and in fact, so far as I am aware, no one has ever given an explanation of it, or even mentioned it before; and it is my personal opinion that most experimenters in this field do not even know that cord-activity exists, believing that the phantom is free the moment it leaves the physical body.

It is not so probable that the student, attempting astral projection, will become liberated from catalepsy or gifted with motivity, or be conscious and have perfect sense-functioning, while inside the range. It seldom happens. The fact that mediums possessing the ability to project consciously have never told of the eccentric working of the cable is weighty evidence that they have never been perfectly normal while within cord-activity range. I believe that the subconscious has a definite plan for projecting the astral body, and that if this works correctly—as the subconscious intends it to—normalcy will not appear in the phantom until at the end of, or outside of, cord-activity range.

There is no fixed time required for the astral to move from coincidence to the end of cord-activity range. The temperament of the individual governs this. Some people are of such a make-up—naturally possessing strong positive factors, tending toward projection—that they can move out rapidly—sometimes being even unable to stop themselves. Such individuals experience unintentional projections very often (when asleep at night being the usual time).

Others can move out, but more slowly—through a chance intervention of positive factors, or by intentionally inducing these factors. There are still others who, while appearing perfectly conscious, healthy, and even when walking, will have factors set in which are positively favourable to projection. The etheric will begin to shake, reel, and unbind itself from its physical counterpart. The physical will begin to move, twist, tremble. Next, the etheric will become cataleptic, ready to move out. The physical will become so also. Then the etheric separates, and the physical falls in a relaxed heap.

This is commonly called " epilepsy." For the past eight years I have been in close contact with this disease—which has baffled medical science—and I have finally made up my mind that what I have described is precisely what occurs, at the time of an attack. Usually there is a physical derangement somewhere in the victim which is the basic cause of the unbinding of the etheric body. Brain lesions and abnormalities of the sexual anatomy are common causes. I know of one case where pressure of gas against the solar plexus throws the patient into the spell.

Abnormal mentality always looms up with this disease; and I am of the opinion (this is not original with me, however) that the unbalancement of the mind—*i.e.* insanity in any form—is caused because the etheric is not bound tightly to the physical.[1] If some

[1] Regarding this question of *Insanity*, the anonymous author of *The Maniac* (that most valuable psychological document) says, in a footnote:

" . . . The Ego can safely withdraw from the physical body, and the Etheric Body—which is the *link* between the physical body and the Ego—must be shuffled off as one ' sheath ' and left together, united. Then the physical suffers no harm. The trouble in ' madness ' is that a separation has taken place between the two

ARROWS SHOW THE ROUTE THE PHANTOM TAKES IN PROJECTING

This is the position which the phantom often occupies, prior to a flying dream, which is followed by a falling dream. Phantom often uprights here.

panacea could be found—either in medical science, mental science, or any other science—which would accomplish the result of creating a stronger tie between the two counterparts, what a godsend it would be to humanity!

When the intermediary between the etheric and physical body is not normal, as in the case of epilepsy, some subjects drift into imbecility. I am acquainted with one woman who became gifted with unusual clairvoyant powers about the same time when she became a victim of epilepsy. Again, some outstanding figures in history have been epileptics, such as Cæsar, Napoleon and Socrates. Just why abnormalities of the mind bring about specific results in specific cases is a matter of which we know little.

### ECCENTRICITIES OF THE SENSES

The senses, within cord-activity range, function so capriciously that it would be difficult, if not impossible, to give an entirely satisfactory account of what might, and might not, happen in the "sense field." The best that can be done, at least the best that I can do, is to tell of these curious sense-functionings, as I have experienced them.

First, let us take the sense of sight. When we are in coincidence, and conscious, we see only those objects which agree in vibration, or are within the range of vibration, to which our eyes are attuned —unless we are clairvoyant. When we move out of coincidence, and are conscious, the sense of sight does not always restore itself immediately; but when it does, the range of vibration has increased, and we are then able to see not only the material things, which we formerly saw, but astral things as well. We call this "seeing astrally," or "astral vision."

During close-range separation, with consciousness, there are several ways in which this "seeing" may occur. The astral cable is as adaptable to the conduction of "sense currents" as is the body; and the senses can shift back and forth from one body to the other, or be in both bodies and the cable at the same time—within cord-activity range. Oft-times the phantom can be detached (within cord-activity range) and consciousness will be on duty. The subject will see the phantom from the physical eyes (although they are closed) moving, standing, lying, in the air, etc.—in the room.

'sheaths' (the physical and the etheric) which should never be separated during the lifetime of the physical body: and which cannot be separated, *partially*, without causing serious physical injury, or *completely*, without causing the death of the physical body. . . . Doctors having already discovered, in anæsthetics, something that acts directly upon the 'etheric link' and *drives it out* of the physical body, should now turn their attention to discovering some means of acting upon the etheric link in the reverse way; to drive it back, or draw it back, or attract it back into the physical body from which it has become dislocated. When they have discovered a means to accomplish that, they will have discovered the means to cure all cases of 'madness' caused by and due to such dislocations. . . ."—H.C.

I believe I mentioned before that the sleeper will sometimes become conscious and see himself, in the astral, from his physical eyes; lying about one foot above, and horizontal to, his physical body. This body, which is resting in the air, appears gauzy and seems to be trembling. He may awaken almost immediately after seeing this, with a repercussion. And he will insist that he saw all this by means of the physical eyes; for, he will say, "I saw this from the physical; I saw the astral lying above me. Therefore, I was conscious in the physical."

True as it may seem to him, he was not conscious in the physical at all. He was conscious in the astral—the "sight current" moving through the cable to the physical eyes. The physical did not see the astral. It was not the physical eyes which saw the phantom lying above the physical body, for the normal physical eyes could not see the phantom, and, furthermore, the physical eyes were closed. The seat of consciousness is in the astral body; and the current of vision, instead of centring at the astral body's eyes, was cutting one of its peculiar capers, and making a circuit across the cable *to* the physical eyes.

By way of illustration, let us take our normal sight, while physically conscious. We look out from the eyes, we say, because the current runs from the eye to the conscious mind. Now suppose your eyes and the "wires" running from them were lifted out of their sockets, placed one foot in front of you, and turned toward you. Then you would see yourself, instead of looking out from yourself. And that is how the astral-vision-current occasionally functions, across the cable, and the phantom sees itself. And this is but one eccentricity of astral vision!

There is another, still more complicated, more mystifying phenomenon than astral vision, however, and that is *dual* astral vision, which occurs when the projector apparently sees from the physical eyes, and *at the same time* sees from the eyes of the astral body, where he really is. When this occurs (it does so very rarely) the subject can watch the astral just as if he were in the physical, observing it as it moves about in the room; and *at the same time* he is able to see the physical counterpart, lying with closed eyes upon the bed, as he moves about in the astral body.

What would you think if you were actually to experience such an unbelievable happening? What would you think if you could see from two places, separated from each other, at the same time? Why, it would only be natural for you to believe that you were conscious at these two different places simultaneously. But we have already learned that the conscious mind is not a part of the physical body, but operates in the astral body. This dual astral vision is not necessarily dual consciousness; it is a double-track sense of sight, one of these tracks running across the "line of force" to the physical body, and the other to the astral body.

The first time I ever experienced this I thought it was dual consciousness ; but I soon discovered that it was merely dual vision. It occurs only within cord-activity range (so far as I know) as does the single sense of sight from the physical eye. If dual astral vision be operative, and the phantom moves beyond cord-activity range —plink !—out goes the vision from the physical eyes.

Now, there are authorities who are of the opinion that it is possible to produce dual consciousness, or consciousness in the physical and the astral simultaneously. For my own part I cannot say that this is impossible ; I have seen too many mystifying things to deny that such dual consciousness can be produced. However, I do not believe that I have ever experienced it—now that I understand the dual action of the senses, which I formerly thought was double consciousness.

In his book, *Higher Psychical Development*, Hereward Carrington says :

" The astral body is, of course, very closely connected with the ' dream body '—with which it is more or less identical. Dr. Van Eeden, of Holland, conducted some extremely interesting experiments upon himself, in his dream body. He endeavoured to transfer his consciousness to this body, so that he remembered everything that transpired during sleep ; and to control that body so that, through it, he would be enabled to manipulate physical objects in the material world.

" He did not succeed fully in doing so, but came very near it—and succeeded to the extent that he induced a complete dual consciousness. He remembered clearly that he was asleep in bed, with his arms folded across his breast ; and at the same time he remembered clearly that he was looking out through the window and saw a dog run up and look at him through the glass, and run away again—and details of that character. He then remembered gliding towards the couch on which his physical body was lying—lying down beside it—and a moment later woke up and was again, of course, in the physical body. But he had the extreme sense of duality of consciousness of the two bodies."

Here, you will see, Dr. Van Eeden maintains that he was conscious in the two bodies at the same time. I have met with experiences similar to this one recorded by Dr. Van Eeden, many times, and at first I too believed that my consciousness was in both bodies simultaneously ; but after further investigating the mystery, I concluded that it was, as I stated before, a double functioning of vision.

I have made the remark, and I again make it—that I have seen too many wonders to deny that dual consciousness is possible ; so, although I do not contradict Dr. Van Eeden's claim in the least, I wish to point out the striking similarity between what the Doctor believes to be dual consciousness and what I believe to be dual vision. You will notice, no doubt, that the account which Dr. Van

Eeden gives could easily be explained as the result of dual vision, with a single consciousness, and the astral line of force carrying the sense of sight to the position occupied by the physical eyes.

There is to me something about dual consciousness which seems undesirable, even if it were a possibility. If consciousness can, in fact, multiply itself ; if it can be in the physical body in the absence of the spiritual body, then the claims which have been advanced—that the consciousness operates through the non-material counterpart alone—are fallacious. Now if, during a projection, the physical body had a consciousness of its own—then of what use is the inner man ? Can *both* bodies be conscious at the same time, while separated ? If the cable breaks, will the physical still exist consciously ? I think not. It is my own idea—and I have good reason for believing it to be true—that what is supposed to be dual consciousness is in reality an accessory track of astral vision located in the astral " line of force " and working concurrently with the phantom's eyes.

Dropping this matter of dual consciousness for the present, we will go back to our discussion of dual vision, for it is *certain* that the latter exists within cord-activity range on many occasions. We might even say that—during a conscious projection, within cord-activity range—the sense of sight can function in three ways : From the eyes of the phantom (as it should) ; from the spot occupied by the physical eyes ; and from both simultaneously.[1]

As a rule one finds that the sense of sight acts from the phantom's eyes alone ; but there are the above-mentioned exceptions ; and in this work I have not followed the usual procedures, but have gone deeply into the unusual features as well. However, I would advise the reader not to concentrate too long on those things which I have spoken of as the unusual features of projection, lest these crystallize in his mind, and by doing so influence his development ; for in the astral " as one thinks, he *is*."

## DUPLICATE SENSE OF TOUCH

In studying the above account of Dr. Van Eeden's, let us consider an interesting feature contained therein. While standing by the window (in the dream body or astral body) and looking out, the Doctor saw a dog run up and look at him through the glass and run away again. Evidently this dog could see astrally, as he was apparently able to see the astral body of Dr. Van Eeden ; and there is no reason to believe that animals cannot do so as well as human beings.

The dog, especially, seems equipped with subtle senses. I had often heard that dogs are sensitives. I had a pet dog, in fact I have

[1] There are times when the projected phantom can see from different parts of its body without using the eyes. Of this, more later.—S.M.

him yet, although he is thirteen years old. " Jack " is his name, a mongrel, but always a true friend to me. I wanted to find out if Jack could see me, while I was exteriorized in the astral body ; so I gave him sleeping-quarters in my own room. I knew I could trust Jack not to meddle or to make any noise, and that he would growl if anyone came near the room door at night.

There was only one trouble with Jack ; he slept too soundly these quarters, and whenever I did succeed in " getting out," he was asleep and my presence did not arouse him ! Then a night came when, by accident I suppose, I was consciously exteriorized and Jack was *not* asleep. He was standing on the floor, looking appealingly at my body on the bed, as if waiting for an invitation to jump up and sleep beside it.

From the other side of the room I tried to get Jack's attention. I moved to a spot where his eyes would be in line with mine, and went through the motions of beckoning and calling him. Still his eyes watched the physical, although once he held his head up and sniffed the air in the direction of the phantom. But this was only for an instant, and he seemed more taken up with watching the shell than in seeing me. I do not believe that he even sensed that I was not in the shell.

Finally something happened which *did* prove interesting. Jack leaped on to the bed and pushed in closely against the side of the oblivious body, and curled up there. And as he did so a strange thing happened. The physical was rocked upward and downward slightly, from the action of the springs, as the dog's weight landed upon the bed, and the astral, in exactly the same time, rocked upward and downward in the air, in perfect harmony with the movement of the physical, although the astral body was in the vertical and the physical was in the horizontal position.

But the most amazing part was that as the dog curled up against the physical—it felt to me as if he were actually curling up against my side in the astral, and I could feel his weight against me in the side of my astral body until physically active again ! How did this transference of feeling or sense of touch occur ? In the same way that one feels anything material ; in the same way that it feels, when physically active—by sensing it through the currents of feeling. They happen to be in physical, cable, and astral body, when projected. In other words, if you feel anything material, while in the astral body, you must be within cord-activity range, and what you will feel will have to touch the material counterpart ; then it is transmitted over the " line of force " into the astral body, and that is where you really feel it.

But this is only an idiosyncrasy of the sense of touch—just as the sense of sight acts in an erratic manner, and occurs (so far as I know) only within the range of cord-activity. We have seen, too, that even movement, in the physical, can duplicate itself in the

astral, as it did when the physical rocked up and down from the jar of the dog's weight, as he jumped upon the bed.

I have long known that, at times, when within cord-activity range, a touch on the material body may be felt in the same spot on the astral member ; but it was news to me that the reverse of this is possible also ; and that a touch on the astral member can be felt in the physical member ; yet some eminent authorities seem to have established this as true. Thus :

" In some experiments which I have conducted, I have succeeded in partly dissociating the two organisms, by means of hypnotic suggestion ; while the subject was in deep trance—and the independent existence of this astral or etheric body has been proved by phenomena of sensibility and motivity.

" Thus, after the inner body has been to some extent loosened, I have pricked this body with a needle ; and, though the prick was some inches distant from the surface of the real, material body, the subject, nevertheless, felt the prick as if it were on her real body.

" I pricked the surface of the etheric body, that is, distant some six or eight inches from the material body, but, by a phenomenon known to psychical students as ' repercussion " (of sensibility) it rebounded or reacted upon the material body in such a way that the subject felt the pricks actually in the body itself."

The experiments of others, along this line, strengthen or corroborate these tests, and Mr. Carrington, in his book, *Higher Psychical Development*, goes on to say :

" The French experimenters . . . have conducted many useful experiments on what they call exteriorization of sensibility, and motivity—that is, the sensory power and the motive power. If I place my hand over a match-box in order to move it, I have to touch it. If, however, I am a medium, and I place my hand at a distance of half an inch from the match-box, and then *will* that the box shall be moved, it really *is* moved—the theory being that, in this case, I can project from my fingers an energy which bridges the gap between the fingers and the box—and so moves it. That is projection of motive force.

" On the other hand, if I prick my finger, I feel it only if my finger be touched ; but when the sensibility is projected beyond the body, —as it is, seemingly, in some cases of deep hypnosis and trance— then you can prick a space half an inch from the finger, and you will feel it ; and that has gone so far, in the experiments of Col. de Rochas, and others, that they claim to have taken out the astral body altogether, from the physical, and set it to one side, as it were ; and, by pricking this body, every prick in the astral body ' repercussed,' as we say, or was felt in the original, physical body, wherever the prick was made in the astral body.

" This, of course, bears a striking resemblance to the old ' witchcraft ' phenomena—in which the witch was supposed to turn into

a dog or cat ; and if the dog or cat were shot, or had an eye put out, the next day the witch was found with an eye out—repercussion ! It is a striking similarity, curious and interesting."[1]

We have spoken of this before in connection with " materialization," you will recall.

Although I have long known that, at times, when the projected phantom is within cord-activity range, any touch on the physical member is felt on the same spot of the astral member, the reverse was " news " to me. And, without casting any doubt upon the genuineness of these experiments, I must confess that I cannot understand how a needle can prick the astral body, and be felt, when that body is intangible and impervious to material things. Remember that the experimenters who discovered this " repercussion " of sensibility are scientific men, and are trustworthy. The fact that I cannot understand how the needle can actually come into contact with the astral body, which is non-material, does not in the least disprove these claims.

In trying to solve this problem several purely theoretic explanations presented themselves to my mind. I noticed, in reading these accounts, that the subject was under hypnosis, and wondered if this repercussion of sensibility was not in some manner brought about because of this condition. I also wondered if a similar occurrence might not be brought about when projection occurred without suggestion or hypnotism.

### PHANTOM CAN PASS THROUGH NEEDLE-POINTS WITHOUT FEELING

It was about two years ago that I read the first accounts of repercussion of sensibility, caused by needle-pricks on the astral body, and I constructed a rude " pricker," to test this out. Taking a board which reached from the head to the foot of the bed, I planted several needles in it, points outward, and fastened this to the irons of the bed, about eighteen inches directly over the place where I slept, so that the needles pointed downward.

I succeeded in producing one projection, and experienced another which was unintentional, during the weeks when I was trying this experiment. Although the separations were not extensive, I did pass through the board without the least tinge of feeling. It is for this reason that I have been speculating upon the belief that repercussion of sensibility, as produced by the French experimenters, is somehow accounted for by reason of the hypnosis. I readily admit, however, that I may be wrong in this idea. Let us, now, see how

[1] A great deal of curious material regarding " repercussion " may be found in Adolphe D'Assier's book *Posthumous Humanity*, in which an attempt is made to connect such cases with certain phenomena of " witchcraft." See also my discussion of the same theme, in *The Problems of Psychical Research*, Ch. " Witchcraft : its Facts and Follies."—H.C.

this might be hypnotic delusion of the senses. I quote Professor L. A. Harraden :

DELUSIONS OF THE SENSES DURING THE HYPNOTIC TRANCE

" When this state is complete (hypnotic trance) the mind of the subject remains dormant until aroused to activity by some suggestion conveyed to him by the operator, and to which he responds as automatically as a locomotive obeys the manipulations of its driver. He is indeed, for the time, a mere thinking automaton. He is given up to the domination of any idea that may be made to possess him, and he has no power of judging its consistency with the actual facts, because he is unable to bring it into comparison with them.

" Thus, he may be played upon like a musical instrument—thinking, feeling, acting, just as the operator wills that he should think, feel, speak or act ; but this, not as has been represented, because his will has been brought into direct subjection to that of the operator, but because his will is in abeyance, and all his mental operations are directed by such suggestions as the operator may choose to impress upon his consciousness.

" His mind, having lost its power of self-direction, cannot shake off the yoke of any dominant idea, however tyrannical, but must execute its behests. It cannot bring any notion with which it may be possessed to the test of common sense, but must accept it ; it cannot recall any fact, even the most familiar, that is beyond its immediate grasp."

In another place Prof. Harraden says : " The organs of sense and perception are all channels for the conveyance of any suggestion made to the subject. In very many ways, by a look or a movement, the hypnotist is able to convey a suggestion to his subject which will be quite as potent as if made by means of speech." With a subject in deep hypnotic trance, a needle can be run through the flesh, with the suggestion to the subject that it is not felt ; and such will be the result.

Now, if a needle were stabbed into the space occupied by the astral body (while that body is exteriorized and under hypnosis), why could the subject not be made to feel this prick in the physical ? for we have already learned that sense-currents can be present in the astral body, in the cable, and in the physical, all at the same time. Thus, even though the pain be imagined it would be as real to the subject as if it were *not* imagined, and, through duplicate sensation, would be felt in the physical body.

The question in my mind is : Is the subject normally conscious, when under the control of an operator, or is he subject to delusions, illusions, and hallucinations of the senses ? I think the latter is the case. If the prick of the needle actually did make contact with the sensibility of the astral body, and the subject were normally

conscious, he should feel it there. But I wonder if this same repercussion of sensibility would occur if the operator suggested that it would not be felt, as he pricked the space occupied by the astral counterpart ?

For my own part, I cannot understand how a subject can be himself, while exteriorized, can understand the true significance of what is taking place, and still be under hypnotic control. Most of the French experiments were conducted through the medium of hypnotism, but whether a normal condition of the phantom can be brought about in this manner I am not prepared to say.

All that I have undertaken to say, however, in connection with repercussion of sensibility, is nothing more than speculation. In truth, I am no authority on astral projection which is induced by hypnosis ; I have *never* met with repercussion of sensibility, from the astral to the physical, caused by the contact of any material object with the astral body—although repercussion of the astral body *itself* is very common.

On the other hand, if the phantom were materialized at the end of the " line of force," the needle could prick this temporary material body, and, through duplicate sensibility, could be felt in the permanent material body. This would be logical, consistent ; whereas pricking a needle into the non-material form and having it felt, when the needle does not make contact with the astral, seems (to me) to be very inconsistent. Suppose this theory to be true—that a needle prick on the exteriorized astral body actually would make contact with the sensibility. Wouldn't an astral entity have to be constantly on the watch, dodging " pointed " material objects ? If he did not, these pointed objects would make contact with his sensibility ! There is something wrong with this theory ; I believe it is delusion of the senses.

However, it would be the height of folly for me to say that repercussion of sensibility (as claimed by the French authorities) is impossible, especially when such notable men proclaim it to be true. There is one thing of which I feel certain, however, in this connection—which is that, if repercussion of sensibility takes place, it does so while the phantom is within cord-activity range.

Let us again recall what " cord-activity range " is. It is a range of near-separation, when the astral " line of force " is active and above its minimum size ; when pull and resistance are present ; when the senses cut capers and duplicate themselves ; when duplicate motivity can be present ; when catalepsy is almost always present ; when instability of the body is usual ; when the breathing and heart-beat can activate the cable ; when repercussions of the astral body can take place. In short, it is a state of separation which is not perfectly free, and in which abnormalities can exist ; it is a state when, although the phantom is separated, it is still bound to the physical counterpart—through the medium of the " line of

force " more or less firmly, according to the individual who is the projector.

### DUPLICATE SENSIBILITY AND OBSESSION

Let us again turn our attention, for a few moments, to transmission of sensibility from the physical to the astral body through the medium of the cable. It has long been known that many victims of violent death, especially when the death was painful, have returned shortly after to mediums and have complained of still feeling the pain which was present in the physical body at the time of death.

Most mediums, believing the astral body to be immune to pain, have, while in communication with such tormented phantoms, told, them that they (the phantoms) were dead, in a body immune to pain and that the Ego, in the astral, is suffering from pain which is purely imaginary. These bewildered beings do not merely imagine their agony, in the beginning—even though the state of mind does keep them obsessed with the idea long after the cable has " snapped."

What really happens in such a case is this : The phantom, at the time of death, was exteriorized and within cord-activity range, while sensibility was transmitted from the physical body to the astral body—just as I, while exteriorized and within cord-activity range, could feel the weight of the dog in my side, while in the astral body.

This pain, in conjunction with the bemuddlement of such an experience as the victim is passing through, actually drives him mad, obsessed, and the obsession continues, long after the cable severs. It is not merely a condition of mind which puts the phantom in this predicament ; it is the actual transference of sensation across the " line of force," transference of the actual pain—the *actual pain*, mind you. And, in this madness, the victim is often constantly living through—even for months afterwards—the death he experienced ; in other words, he continues to experience the death and its painfulness. Let me quote an experience which illustrates this. Mrs. M. E. Hess, a personal friend of the present writer's, who is an obsession-healer living at La Salle, Illinois, gives this account, which we will call :

### THE CASE OF " 89 "

A patient—a lady of about thirty-five years of age—was brought to Mrs. Hess. The patient believed that she was a locomotive (engine) and would make all of the sounds characteristic of what she thought she was. She would go through the house—chug—chug—chug—then blow out steam—then whistle—and would follow the track through imaginary towns.

On investigation, the healer found that a spirit, in the astral, was constantly following the woman, and that this spirit was a locomotive engineer. Next, Mrs. Hess got into communication with the

obsessor, and learned that he was killed in a violent manner, under his engine, No. 89. This, in fact, was what he called himself (89), and he was in such bewilderment that he thought he was still under the engine. He could not understand that he was dead and in the astral body.

By bringing the engineer's mother on to the scene—who had passed away prior to that time—the obsessor was eventually enlightened, and found that his body was not hurting him after all. But it had not been mere imagination in the beginning. " Eighty-nine " was thrown into this insanity in the outset by actually being conscious in the astral body, within cord-activity range, when duplicate sensation existed, and he could feel the engine upon him, accompanied by the pain it brought.

You wonder at these astral victims becoming insane, being themselves obsessed ? Why, such an experience as this would drive any one into a similar state of mind ! But, fortunately, factors at the time of death are not always as unfortunate as they were in this case. Consciousness does not always manifest at the same time and place ; sensibility does not always circulate in the three organisms at once (the physical body, astral body and astral cable) ; deaths are not always violent and crushing. Yet this case goes to show that there is, after all, a reason why some spirits return and complain of the pangs which they are still experiencing—and which to them are more than imagination.

Do not think for one minute that this pain in the astral is not genuine. It is *real ;* the sensibility is the same sensibility that it was when the bodies were in coincidence ; and, although the astral phantom is insensible to physical things, if he does contact the pain by way of the physical—through the cable—it is a real pain, and stays after the cable snaps and until it is cured by the mind. It is, I realize, hard to conceive of sensibility existing apart from the nerves of the body ; but merely because it seems incredible is no reason why it cannot do so.

Perhaps this in some manner explains why some persons who have had arms, or legs severed, claim to be able to feel the arm or the leg after the stump has healed. Might it not be through the sensibility present in the astral, occupying the space formerly occupied by the physical arm ? In *Psychical Phenomena and the War,* Hereward Carrington has quoted a case similar to that of the engineer " eighty-nine." We will call this :

### THE PAINFUL BAYONET CASE

On New Year's Day, 1916, three friends were sitting for spirit-communication when a soldier " came " to them, complaining that the bayonet (which killed him) was still through his body (astral), and that it was giving him pain ; that he wished to have it removed.

After an extensive conversation between the astral entity and the three sitters, much was learned as to the phantom—that he was a Canadian, was the husband of a Mrs. Weston's cook (whose name was Alice) who lived in Herne Bay (near London), and other details.

But his main concern was that the bayonet was hurting him (he had been run through by a German, on Christmas Day) and he wanted it removed. One of the sitters replied : " You are deluding yourself. If you are dead you are in a new body—the bayonet may be sticking in the old body, but it is not really sticking in you now."

To this the phantom replied, " Just try a bit yourself." It seems that the astral being was fully aware of the pain, and would not admit that it was a delusion until one of the sitters apparently pulled the bayonet out. Where did this soldier get his idea of pain ? From having it transmitted across the astral cable, from the physical, while conscious. Because it was ultimately eliminated by the mind does not prove that the pain did not exist.

But, you will say : " How do you account for the bayonet ? Surely there was no bayonet sticking in the phantom's astral body." But there was ! Not a physical bayonet, but an astral form of the bayonet, created by the mind of the phantom. We will discuss how the mind creates its own environment later.

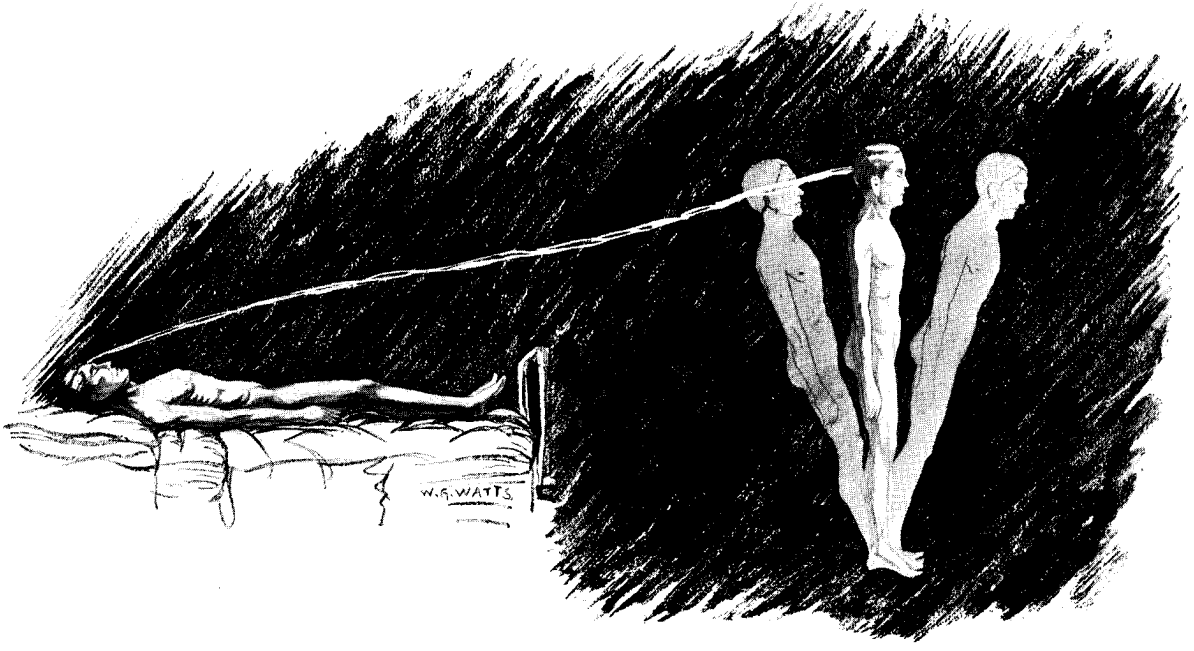
### DUPLICATE AND SHIFTING MOTIVITY

A tremendous " force " operates within the astral cable. I have often wished that some method could be devised for measuring this force in physical terms ; that is, to determine just how much material weight could be moved by this force, if the cable could make contact with it.

I firmly believe that, while projected and within cord-activity range, if I could obtain some tangible " grip " upon a physical object, the force in the cable could move that object, even though the latter weighed a ton !

From my experience, I have good reason to believe that a " free " cable can extend outward from the body, *i.e.* a cable or rod without an astral body at its end, and that this free cable can exert a push-and-pull action, and can transmit " motivity " which, under certain conditions, can cause raps and move objects. (One of the methods by which clairvoyance is said to be facilitated is by means of an astral " line of force.")

Granting this to be true, it would be possible for the " motivity " of the subject's body to shift outside the body, along the " line of force," and with his bodily motivity thus exteriorized, the subject would be powerless, for the time, although his astral body would still be in coincidence and he could be conscious. It has often been noted that a medium has been in this condition of powerlessness when " raps " were produced.




PHANTOM PROJECTED AND UPRIGHT WITHIN CORD-ACTIVITY-RANGE

The push and pull in the astral line-of-force causes instability of the phantom

### A " RAP " PRODUCED AT WILL, DURING EXTERIORIZATION OF MOTIVITY

In fact I have produced " raps " myself while in this state. I recall very distinctly waking one morning, and finding myself minus my motivity ! I reasoned within myself thus : If my motivity is extending outside my body, and I am now conscious, why cannot I *will* that a rap be produced ? And I did *will* with determination that a rap should come on the dresser. The rap was produced ! As a rule, however, when one gets into this condition of exteriorized motivity, he becomes too excited ever to think of doing such a thing, and, instead of willing his motivity away from him, he is only anxious for its return !

As to moving objects when the astral body itself is projected on the end of the line of force, under certain conditions this can be done, and we shall discuss this later. For the moment, the point I wish to emphasize is this : Motivity can " shift " across the astral body, just as sensibility can. It can make quick shifts or slow shifts.

And, during astral projection (within cord-activity range), dual motivity can exist in some degree. Of this I am certain ! When this occurs, every move of the projected end of the line of force reacts upon the subject's physical anatomy—usually in a slight manner, depending upon the amount of motivity still existing there, which as a rule is very little.

With this condition of duplicate motivity, a move of the astral arm will produce a twitch in the physical arm—much as a dog's legs will twitch in his dreams.

Duplicate motivity is much less common than duplicate sensibility, some persons seeming to be more inclined to it than others. It is present in the unconscious and the dream state more than in the conscious state. Here is a mystery which is too deep for me ; but I know it to be the truth, *viz.* that one can move an object in his dream, but that the object does not move until about two seconds later—in reality. I have had an experience of this character myself.

All of which reminds me of what Sir Oliver Lodge has stated, in discussing the phenomena produced by Eusapia Paladino. He says, in part :

" The fact . . . that the medium's body undergoes sympathetic or corresponding movements or twitches is very instructive and interesting. Sometimes, when she (the medium) is going to push a distant object, she will make a little sudden push with her hand in this direction, and immediately afterward the object moves. Once this was done for my edification with constantly the same object, *viz.* a bureau in the corner of the room.

" . . . When six or seven feet away the time-interval (between the push and the movement of the object) was something like two seconds. When the accordion is being played, the fingers of the

medium are moving in a thoroughly appropriate manner, and the process reminds one of the twitching of a dog's legs when he is supposed to be dreaming that he is chasing a hare. It is as if Eusapia were dreaming that she was fingering the instrument, and dreaming it so vividly that the instrument was actually played.

" It is as if a dog dreamt of the chase with such energy that a distant hare was really captured and killed, as by a phantom dog ; and, fanciful as for the moment it may seem, and valueless as I suppose such speculations are, I am, I confess, at present more than half disposed to look in some such direction for a clue to these effects. In an idealistic conception of nature it has by many philosophers been considered that thought is the reality, and that material substratum is but a consequence of thought.

" So, in a minor degree, it appears here ; it is as if, let us say, the dream of the entranced person were vivid enough physically to effect surrounding objects and actually produce objective results ; to cause not only real and permanent movements of ordinary objects, but also temporary fresh aggregations of material particles into extraordinary objects—these aggregations being objective enough to be felt, heard, seen and probably even photographed while they last."

When I say that one can dream of moving a physical object, and that (if the object be moved) it is not moved in reality until about two seconds after one has dreamed that he has moved it, I mean just what I say, regardless of the fact that common sense would deny this. (Perhaps this peculiarity will be fathomed in the future.) When the physical body twitches in a dream, it is often because the dream body moves, and duplicate motivity causes the reaction upon the former.

The phantom can lie above the physical body during sleep, of course, and duplicate *involuntary* actions take place, *e.g.* nervous twitches or similar unconscious movements on the part of the physical body.

It is easier to move a physical object with a free line of force than with the astral body projected on the line of force, for in the former case the motivity is *concentrated* at the point, while in the latter case the motivity is required to manipulate the astral body, and if the body has its motivity restored to it, the motivity is diffused throughout it.

I have often spoken of the tremendous magnetic pull exerted by the line of force, during interiorization. It is interesting to know that this " drawing-in " force is identical with the force which draws the materialized spirit back into the cabinet ; and many prominent experimenters have found that, when anything happens to the materialized form, it reacts upon the body of the medium in the cabinet ; in other words, there is a line of force between the medium's physical body and the materialized form.

The theory might be advanced that (on many occasions, at least) it is the medium's astral body which materializes, constituing a duplicate material body of the medium outside the cabinet. Should this happen (and it does) what would the sceptic say? He would pronounce the manifestation a fraud, and insist that he had examined the medium's flesh-and-blood body. And to prove his argument he would stick a hat pin into the wrist of the materialized form—which, of course, would react upon the body of the medium, inside the cabinet, and this scar would prove (to the sceptic, who knows nothing of repercussion and reaction) that the medium had been "faking." I do not by any means say that all mediums are genuine, but there is a possibility for a genuine medium to be discredited.

If the psychic cable be severed, while the astral body is projected, death to the physical body is the result. This is apparently what has taken place in certain séances, when the "body" has been seized—which, in such cases, proved to be the astral body of the medium. It was prevented, as it were, from being drawn back into the physical. In some cases—which are on record, I believe—the medium has died in the cabinet.

I am well acquainted with an old occultist, Carl Pfuhl, who told me that, on one occasion, a little girl who was sleeping in a hammock, outside the séance room, while a materialization séance was in process inside, materialized in the séance room, and claimed to be the daughter of a member of the circle—who had a spirit daughter about the same age. Yet the form was that of the girl sleeping in the hammock outside, and had not been in any way "transformed" to represent the girl she claimed to be! The girl who slept in the hammock knew nothing of it, on awaking!

We know that thought can affect the form of the astral body, and it might be possible for some spirit, wishing to manifest, to impress the unconscious astral body of the medium into a form like its own, and then talk through it. However, this is a subject into which we have not time to enter now. We have gone a long way in our discussion of duplicate motivity, but I believe that it has been worth our while.

# CHAPTER VI

## THE PURPOSE OF SLEEP[1]

"SEPARATION" and "discoincidence" have been used more or less as synonoymous terms, although actually there is a difference in their meaning in relation to astral phenomena. The astral entity can be discoincided from the physical, and yet not be separated from it, so that a clear space lies between the two. That is, the astral can be one inch out of coincidence, and still the bodies would, in parts, occupy the same space. Yet these parts would not coincide with each other.

I suppose you will say, "If this were true we should have known it before." However, I tell you that every time you sleep your astral body moves slightly out of coincidence—perhaps only a fraction of an inch, perhaps more. At any rate there is discoincidence during sleep, although this discoincidence may be infinitesimal, and has little to do with one's ability to project, even though projection is an extension of discoincidence. One can be normal, entirely "immune" to astral projection; yet his astral body always slightly discoincides during sleep.

Hereward Carrington was on the right track when he wrote:

"Various theories have been advanced in the past to explain sleep, but no satisfactory theory has ever been fully accepted. Thus we have so-called "chemical theories," which endeavour to account for sleep by assuming that certain poisonous substances are formed in the body during waking hours and are eliminated during sleep. Others have suggested that sleep is due to peculiar conditions of the circulation of blood in the brain; still others that the action of certain glands explains sleep; others that muscular relaxation accounts for it; others that the lack of external stimuli is sufficient to induce profound slumber.

"All of these theories have been shown insufficient to explain the facts. We shall never arrive at a satisfactory theory of sleep, doubtless, until we admit the presence of a vital force and the existence of an individual human spirit, which withdraws more or less completely from the body during the hours of sleep, and derives spiritual invigoration and nourishment during its sojourn in the spiritual world."

There is one thing about sleep we do not understand and that is

[1] Sleep is the natural restorative, though how this is brought about is *unknown* . . ."—*Brain and Mind*, by R. J. A. Berry, F.R.S., p. 489.—H.C.

" the process of unconsciousness." We do not know how unconsciousness is brought about. We do not know where the conscious mind seemingly evaporates to. We *do* know, however, the purpose of sleep. You would never recuperate " nervous energy " if the astral body conformed everlastingly to the physical, and were in exact coincidence. We might term this natural discoincidence, which everyone undergoes, " the zone of quietude," for there is no activity of the bodies there, except the natural functioning. If you could see (astrally) some one asleep, you would observe the physical form, and above this (perhaps only extending a fraction of an inch beyond it) you would see an outline of the astral body. Remember I am speaking only of *natural* sleep.

Normally, the astral slides out of coincidence and into coincidence again, unnoticed by the subject going to sleep, or awakening—in a slow, quiet way. Yet it can do so with such speed that we cannot consciously comprehend this duration of time. It is usually in the hypnagogic state that this occurs, and, as I have said before, the subject is seldom aware of it, seldom feels it—although at times he does so. Let us recall what Walsh has said regarding this :

" Sleep comes on gradually, the muscles slowly relaxing and the senses becoming dulled. Many people, on going to sleep, experience the feeling of sliding down a hole, or an incline, and sometimes awaken startled. These people are of a nervous type, though fatigue or slight deviation from good health may predispose to the sensation. It is possible, by paying attention to the sensations which are psychologically present in the hypnagogic state, to note the relaxation of the muscles and the sinking or sliding sensation accompanying it."

Now, if you could hold consciousness up to the last moment, in the hypnagogic state, you could feel this act of discoincidence, as indeed nervous and fatigued people often do. And why do they ? Because the astral always moves into the zone of quietude, or slightly discoincides, during sleep, for the purpose of charging with universal, or cosmic, energy.[1] In the nervous person, in the fatigued,

[1] As to this theory—that the human body is recharged with energy during the hours of rest and sleep—this is one which I myself have defended at great length, purely from the physiological point of view, in my *Vitality, Fasting and Nutrition* (pp. 225-350) and elsewhere : (*Journal*, A.S.P.R., April, 1908 ; *Annals of Psychic Science*, August, 1908, etc.) The theory then advanced was that the human body more nearly resembles the electric motor than it does the steam-engine ; and that the ordinary theory (that chemical combustion of food supplies the vital energy of the body) is a mistake ; rather, the nervous system is re-charged with vital energy during the hours of rest and sleep, and that food merely supplies broken-down tissue.

Arguments in support of this theory were then advanced, drawn from (*a*) fasting cases, and (*b*) daily observation—which shows us that, no matter how much food we eat, there always comes a time, nevertheless, when we must rest and sleep in order to restore this energy, and that no amount of food will take the place of sleep—thus differentiating the human body from all other machines. It was also pointed out that all the accepted facts of physiology (calorimeter experiments, etc.) could be explained just as adequately on this theory as on that commonly accepted ; and further that, if such a theory were true, it would enable us to accept, and account

the " condenser " (astral body) is greatly run down ; that is what nervousness really is, the astral moves out more easily, sooner, while unconsciousness follows a moment later ; hence the subject experiences the astral body movement.

And just here another eccentric sensation is felt. The astral, where the mind really *is*, often gets the sensation of sinking or sliding, because the sensibility is in both bodies, and the physical seems to move downward, while, as a matter of fact, the astral moves upward. The subject, of course, thinks that he is in the physical body, while the truth is that he is a fraction of an inch discoincided from it.

The question no doubt has presented itself in your mind : " Can the subject ' feel ' this disattachment of the astral, when in the act of projection ? " Naturally, the subject would have to be conscious in order to know anything as to what is taking place ; and, if he is, there are certain sensations, which when once he has become familiar with their significance, he will always recognize as " signs " of the loosening of the astral body.

One does not have to experience an extensive projection in order to know what these " feelings " are like. He can experience them in the hypnagogic state, when going to sleep—if he will but concentrate his attention upon himself, and try to see what is really happening, as he enters sleep. In other words, if he will but train himself to keep the balance between consciousness and unconsciousness—while slightly favouring the former—without tension of mind —and will maintain this well into the hypnagogic state, he will feel the discoincidence, as the phantom enters the zone of quietude, usually as a falling sensation, or as if air had suddenly accumulated under the centre of his body, mostly under the stomach. A slight repercussion of body generally follows this, if conscious, because of emotion.

There is one thing more to which I would call attention. When the subconscious contemplates an extensive projection, the astral phantom is put under the spell of catalepsy. This can take place either while in exact coincidence, or in the zone of quietude. If it (the astral body) becomes cataleptic, while in exact coincidence with the physical, the physical will be cataleptic ; but if it comes under this spell while the phantom is in the zone of quietude, the physical does not become cataleptic. These conditions do not develop

for, many psychical phenomena which would be quite inexplicable on the ordinary, materialistic theory.

(The reader is referred to the argument, for the detailed defence of this theory.) Mr. Muldoon's idea—that the astral body is the " condenser " or accumulator or vehicle of this energy, is an extension of this view, postulating the astral body as the *link* between the nervous system and the Cosmic Reservoir of Energy, from which the energy is drawn. Our theories dovetail together with the greatest nicety, and I cannot but feel that the teachings of orthodox physiology must ultimately be modified, somewhat along these lines, in order to include supernormal physical phenomena, and also the reality and intermediary-functioning of the astral body.—H.C.

suddenly, but creep over one almost unnoticed, and the subject must be very impressionable to catch them at all.

When you experience the falling or sliding sensation, in the hypnagogic state, and become startled (usually jumping) you may think you have been slightly conscious up to that time ; but if you will observe the psychological changes very carefully, you will find that consciousness was slowly diminishing all the time—it was slowly diminishing—almost gone—then the sliding feeling concurrent with the startled jump—and you are conscious again ! And if you think about it you will admit that, for a moment, you were not sure of being conscious. It was during that very brief moment of " unknowingness " that the subconscious Will moved the phantom.

### DREAM CONTROL

Many dreams are instigated by the state of the mind at this time, and you will acquire the ability to dream a certain dream, and in that dream you will often keep the body (astral) moving on, instead of stopping in the zone of quietude. We shall see, before finishing this work, how an astral projector can be dreaming and suddenly become conscious, and find his body projected in an environment suited to the dream. I have done this several times, and will relate these instances later. Thus you can, by practice, produce a desired dream. This is called " dreaming true," and dream-control is one method of producing projection of the astral phantom—and a pleasant way too.

Of this subject Hereward Carrington says : " There is a practical experiment which may be conducted, by which ' true dreams ' can be induced. It is very important to observe yourself in the process of ' falling ' to sleep ; to observe consciousness while it is passing into the dream state.[1] If you conduct experiments of this character on yourself, you will be enabled gradually to keep conscious control of yourself up to the moment you fall asleep ; and this self-observation—the consciousness of going to sleep—is extremely interesting.

" When you have learned to do that, then construct before yourself, mentally, a definite scene, which you must hold firmly in mind. Then, as you are falling to sleep, hold this scene before you, and at the very last moment—before you fall asleep—consciously transfer yourself into the scene—in other words, step into the picture ; and, if you have developed yourself to the requisite point, you will be enabled to carry over an unbroken consciousness into the dream state ; and in this way you have a perfect continuity of thought ; there is no break in the consciousness ; you step into the dream picture and go on dreaming consciously. That is the process of

[1] Was it coincidence that put the term " falling to sleep " into use, I wonder, or was this brought into being because of the falling sensation ?—S.M.

dreaming true, and after this dream is fully enacted, then you should remember perfectly all that has transpired during the sleep period."

I wonder if Mr. Carrington knows how almost perfectly in harmony his instructions for " dreaming true " are with the method of dream control used to induce the astral body out into space—to enact a part in that dream ? One step beyond what Mr. Carrington has here given is the accomplishment of moving out the astral body to a *locale* which the subconscious hitches up with the dream formulated by the conscious. Later, when you learn the method of promoting projection, and learn how to induce factors which are positive, or favourable to projection, you will be able to cause the astral actually to step out into the dream, and will either remember all that has transpired, on awaking, or will become wide awake during the act of the dream. In that case the dream vanishes and you are there—projected.

This, you will recall, was the formula followed by Dr. Van Eedan, which brought him such successful results. Care must be taken, however, in constructing the dream, and the dream must be fully thought out by the conscious mind, and repeatedly constructed, before the subconscious can reproduce it accordingly. Now, the nature of the dream to be produced is important, and should be built upon lines of action which correspond to the actions which the astral phantom naturally follows on exteriorizing, so that the sensation in the dream will agree with the sensation produced by the action of the phantom, should that phantom awaken.

The nature of the dream must necessarily be that of plausibility, so that the sensation of the dream is enjoyed by the dreamer, and is also in harmony with the sensation of exteriorization ; then, if separation be induced, the sensations and emotions will be pleasant —should the phantom begin to regain consciousness. A dream which agrees in action and sensation with the same actions and sensations produced by exteriorization will tend to pull the phantom out.

Action, of course, means action of Self in the dream. One must have movement of self outstanding in the dream—must always be participating in the dream—not merely standing back and looking on. Still stronger promotive factors (to projection) will be induced if the dream be of this nature, and centred around a desire or suppressed desire. Later, I shall give specific directions for producing astral projection by " dream control."

A word of warning ! If you are neurotic, easily influenced, lack " will," and are fearful ; if you have any reason to believe yourself susceptible to obsession ; if you live in an atmosphere of discord—do not try to practise astral body projection. If you are this type, *never* " think within yourself " and *never* " watch yourself in the process of falling to sleep " ; turn toward *physical* culture rather than *psychical* culture.

### SUBJECTS OF " NERVOUS TEMPERAMENT " ARE BEST SUITED FOR PSYCHIC EXPERIMENTS

While everyone slightly discoincides during sleep, *i.e.* moves into the " zone of quietude," those of a nervous temperament do so sooner, more easily, and exteriorize further than those of other temperaments. Temperament, after all, has much to do with projection ; the neurotic types, not being bound so strongly to the physical body, are the best subjects for projection—although other types are not to be considered immune.

Hereward Carrington, who has gone deeply into all phases of the occult, and whom I shall no doubt quote freely throughout this work, says, in summing up the experiments of Dr. Charles Lancelin, a French scientist and occultist :

" The right or suitable temperament must be chosen for the experiment ; and if this be not found, the experiment is liable to fail, or only succeed partially. ' Temperament ' must not be confused with ' character,' or mental make-up. Temperament is a psychological state produced by the predominance of an element, organ or system in the human body.[1]

" There are four chief types of temperament—nervous, bilious, lymphatic and sanguine. Of these, the nervous temperament is the best suited for psychic experiments of all kinds ; the bilious is the most receptive ; the sanguine is liable to hallucinations, both subjective and objective ; while the lymphatic is the least suitable of all, from every point of view.

" Of course, one's temperament is usually a compound of all of these, which are rarely found in their ideal state ; but the predominantly nervous temperament is the one best suited for this test—as for all other psychic experiments. Now, there is at all times a certain outflowing of nervous force, or ' externalization of neuricity,' as it is called, in all individuals, but this becomes very pronounced in certain types of individuals known as ' mediums ' or ' psychics.' In them this force, which is thus radiated, can be measured by means of specially constructed instruments, known as Biometers, Sthenometers, etc.

" Several instruments of this kind have been devised by French experimenters. They show that there is a repulsive force generated from one side of the body, and an attractive force from the other side. In normal human beings these forces should be equal. When they are not, odd things are likely to happen in their immediate environment. Their relative power may be tested by means of these instruments."

Although, as Lancelin has pointed out, there is an inflowing and outflowing of cosmic energy, or force, in all types, during the waking

[1] The reader must bear in mind that this quotation embodies merely a summary of the views of M. Lancelin.—H.C.

hours, the outflow exceeds the inflow, especially in the nervous type. So, when sleep intervenes—which is Nature's way of charging up the Condenser—the astral condenser separates from the physical body. The nervous type, requiring the greatest amount of recharging, moves out of coincidence more easily, sooner, and to a greater distance than any other type.

### WHEN OUTSIDE CORD-ACTIVITY RANGE THE PHANTOM IS FREE

Once the phantom advances beyond cord-activity range, it is free and subject to its own will. There is no longer any liability to eccentricities of the senses, instability of body, or other complications which are present before reaching this superior position.

These complications do not all disappear in an instant, but gradually, as the body has been advancing; and, when projection eventually reaches a certain point, the cable has diminished to its minimum calibre, resembling a long strand of spider-web and showing no activity whatever.

Regardless of the apparent deadness or laxity of the cord, there is necessarily an intrinsic flow of cosmic energy from the astral, or animate, to the physical, the inanimate; but this flow of force by no means compares, in quality, with what it was before this advancement.

### PROLONGED PROJECTION

In the type of projection which is distant and prolonged, the physical may take on a cadaverous aspect—the cosmic energy it receives being meagre in amount. There are accounts of people who, while projected, have been thought dead. This is rare, of course, but the physical body may have all the appearances of being dead. When projection is of this type, the temperature of the torpid member may take an unbelievable fall—the condition much resembling hibernation in animals.

### THE PROJECTOR CANNOT GET LOST

You may wonder if this (projection) is not after all a dangerous practice. You may wonder if the phantom, once free, cannot lose itself; if it might not remain at a distance for too long a period of time, and allow the physical body to expire. As a rule the subconscious-controlling-power knows exactly what it is doing; it is a far better detector of conditions than the conscious mind.

Do you think that one could project himself into the free state—outside cord-activity range—and be conscious there and refuse to come back, and thus allow his physical body to die? Naturally one who has never projected may sieze upon this idea; but he will

find, when he attempts to stay away too long from the physical body, that he cannot retain consciousness.

Some authorities believe that a projector can become lost, while out of the body. This is not true. Again these same authorities will tell you that the astral body can project to distant and unfamiliar places by an effort of will. This is true, and being true the projector cannot become lost, for he can return to his physical body by *willing* to do so.

The subconscious mind can intervene in the twinkling of an eye and pull back the phantom instantly, from any distant place, into cord-activity range whence it is pulled back into the physical. In fact it is subconscious power that speeds the phantom to distant places and back again, even though consciousness be never missed during that infinitesimal moment. One can be walking about, outside cord-activity range, perfectly conscious, and suddenly find himself under subconscious control and moving toward the physical to interiorize.

So, you see it makes no difference whether one *does* get outside cord-activity range, and is free ; he is still under the operating subconscious will. You may have nursed the opinion that one might become dissociated from his physical counterpart and wander into some strange place in the astral, and, being conscious, not have the insight or sense of direction to find his way back again to his material abode. This is impossible ; the subconscious Will can shoot one back into the physical—almost before the thought of getting back has fully completed itself. You may think that the conscious mind is in itself wonderful, you may fancy that you can think and act with rapidity ; but once you have become conscious in the astral body, you will realize at what a snail's pace the conscious mind moves in comparison with the super-intelligence which is subconscious. If you undertake to develop projection of the astral body, you need have no fear of becoming lost in the astral.

### HOW THE PHYSICAL IS RECHARGED DURING PROJECTION

I have on different occasions observed that while one is in the free state—no matter whether in the immediate environment of the " shell " or remote from it—he will be shot back within cord-activity range at intervals, and at once the physical body will begin to respire in a stronger manner. It is plain that the subconscious has an eye on the condition of the physical body, as well as everything else, and that the condenser of cosmic energy—the phantom —is brought back to charge up the physical through the medium of the cable, which has increased in size as the bodies approach one another, and is carrying over a stronger line of force.

In his book *Higher Psychical Development* Carrington has said :

" This question of the projection of the astral body is a very

important one, because, in the first place, it is one of the most interesting of all psychic experiments; and is, in one sense, the object of attainment of all three schools—the Yoga, the Occult and Psychic. They all endeavour to arrive at very much the same result, by different means; and they attain it in different degrees of self-consciousness.

"When the Yogi has obtained the degree of perfection in which he can project his astral body at will, he can travel to great distances and see and hear distant events—which accounts for the Hindus' extraordinary power of knowing things which are happening at a distance; and also renders possible voluntary interment for long periods of time—burial, and so forth—the astral being removed from the physical.

"The body of sensation being entirely gone, the physical body merely keeps up its vegetative functions, for the time being, sufficiently to allow life, in some sense, to remain in it. But, you see, the physical body is supported, on this theory, by a continuous life-current, which travels to it from the astral body, through this astral cord or connection, connecting it with the astral; and after he is revived and has been restored from the trance state, the Yogi claims to remember the experiences which he has passed through, during this period of interment—when he was apparently 'dead' to the outer world."

In her commendable work, *My Experiences While Out of My Body*, Cora L. V. Richmond has said:

"I became aware of being led to where the earthly form was still breathing, being cared for and imbued with breath by a guardian spirit, and by devoted friends in human life."

From this we learn (and it is true) that friends in the invisible realm can and many times *do* lend a helping hand to the projected medium; which naturally is a great asset in conquering this phase.

There is one inconsistency found in this testimony of Mrs. Richmond, however, which is that her guardian spirit is credited with imbuing the senseless body with "breath." We have already learned that the force which regulates breathing is transmitted from the astral body to the physical, through the astral cord. To imbue the earthly counterpart with life is the ultimate purpose of the astral cord.

Friends in the invisible world can aid. Of this there can be no doubt. But the power of respiration comes through the astral cable. It is probable that Mrs. Richmond, beholding a friend watching over her, assumed that what she has said was true. Astral exteriorization is not dependent upon "spirits" in any way, yet they (spirits) can assist. Projection can take place without a mortal or spirit ever nearing the physical form. The directing power lies within the individual himself.

It is evident that Mrs. Richmond took it for granted that the

guardian spirit was responsible for the breathing process. It has been shown how, during projection into the free state, the phantom is brought back at intervals to recharge the physical. Further searching into Mrs. Richmond's experiences reveals the fact that she was, after all, aware of this line of force operating between the bodies, for in another place she says, " These periods of calling my attention to and visiting the body were brief—just enough to keep the vital spark alive," etc.

A student, in attempting this phase, should never forget that the super-intelligence which performs the seeming miracle is within himself. He need never suppose that, in undertaking his development, he is entrusting his life to the *conscious* intelligence of anyone —either mortal or spirit—although he should be thankful for any aid others may render him.

It is the super-intelligence within him which handles the situation and if he even forms the idea that he must depend upon others in the spirit, he will probably never achieve his aim. To accomplish results, therefore, do not go outside yourself ; go within yourself. " I am a jealous God," says the Bible. The God within you is likewise ; and if you do not depend upon His wisdom, but believe it is to be found in " spirits," He will not act favourably.

### NOT DEAD, BUT SLEEPING !

There are, of course, exceptions to all rules, but in following the usual course of life we depend upon the general trend, and not upon the exceptional ; and although the subconscious, during a projection, almost invariably carries itself with omnipotent dignity, there is always the possibility of some complication. The controlling intelligence may make occasional mistakes, but when it does so it is because of some foreign influence.

So, if there are recorded cases of mediums having met with unfortunate results, or even death, it is because of the exceptional. Cora L. V. Richmond is said to have remained projected in the astral for many days. Hamid Bey " the youngest of Egyptian Fakirs," whose marvellous demonstrations of the power of the mind over the body have startled the Western world, has undertaken several prolonged public burials.

He remained buried an hour in Atlanta, Ga. ; three hours in Englewood, N.J. ; seven hours in San Diego, Cal., etc.—without any coffin having been placed directly in the ground, with the earth covering his face and body—in the presence of sceptical newspaper men. Accounts of these burials were published in the Press at the time, and are available to any interested reader.

Although these performances may strike the average spectator as almost unbelievable, such demonstrations are by no means uncommon in the Orient, and hundreds of similar cases have been reported

by travellers returning from India, Egypt, and other Eastern countries. Many of these burials were under excellent conditions, the whole procedure being controlled by sceptical witnesses.

Some years ago, a celebrated fakir from the Province of Lahore, India, was buried for a period of thirty days, under the supervision of Prince Ranjeet Singh and Sir Claude Wade. The fakir was placed in a sack—after entering the state of catalepsy—which was securely tied. This sack was then placed in a box, which was locked —the keys being kept by the British General.

The box was then deposited in a brick vault, the door of which was sealed with Ranjeet Singh's seal, and a guard of British soldiers was detailed to guard the vault day and night. At the end of the thirty days, the vault was opened, the box and sack unfastened, and the fakir—very emaciated, but still alive—was resuscitated by his friends !

If projection of this type were not fully governed by an all-knowing intelligence, the body would surely have been neglected ; and, should the unusual intervene, *i.e.* should the astral body not be pulled back within cord-activity range from time to time, to recharge the physical, death would have been the natural consequence.

It is obvious that, during an extensive and prolonged projection the material counterpart might assume the characteristics of a corpse, and the temperature drop exceedingly low—even to such an extent that the misunderstanding people of the world would pronounce the subject " dead." I have concluded, as the result of a study of this subject, that the heart may actually cease beating for some time, and yet the astral cord may not be disconnected. Naturally this condition could not exist long before the cord would " snap." In a recent Press article, the head of the American Medical Association stated that resuscitation is sometimes possible, after four hours of apparent death.

Mr. Carrington has written several books on " Death," and has summarized many cases of premature burial. " There can be no doubt," says this authority, " that many hundreds of persons have been buried alive, during the centuries which have preceded us. Societies for the Prevention of Premature Burial have actually been formed in England, America, etc. Cases of trance, catalepsy, suspended animation, etc., were mistaken for death, before our more modern methods of diagnosis were introduced."

Historic accounts, and the statements of returning spirits—if this testimony may be accepted as probable—seem to indicate that the astral " line of force " severs more rapidly at death with some individuals than with others. It is probable that we exercise too much haste in soliciting the services of the undertaker, when some one is pronounced dead, and, as the saying goes, " not allowing the corpse to get cold."

There are many records of people who have been pronounced dead and returning to life, and there is always such a possibility, if the astral cable be still intact, even though it be exceptional. Exteriorization might be enduring, the physical appear cadaverous, and an embalmer might have completed his work before the termination of a prolonged projection.

In one book, which has the endorsement of prominent spiritualists, a spirit claims to have been "earthbound," and related that he was held in this condition because a mere thread was holding him to the physical counterpart for many months after the burial. How much truth there may be in this account I do not know.

In the Bible there are several accounts of individuals who were brought back to life. Take, for example, Christ's resurrection of his friend Lazarus. If Lazarus were actually dead and the astral cable disconnected, then Christ did perform a miracle; but if the cable was still engaged, it was an apparent miracle, and the resurrection was merely a resuscitation.

Christ was a marvellous occultist and seer, the peer of mediums, and was a friend of Lazarus. Might it not be possible that Lazarus was an astral projector? There seems to have been some misunderstanding on the part of the disciples as to whether Lazarus was really dead or not. Christ first of all told his followers that Lazarus was *not* dead: "This sickness is not unto death." Next He told them that Lazarus was asleep: "Our friend Lazarus sleepeth; but I go now that I may awake him from sleep."

Christ next went to the grave where Lazarus lay—a cave with a stone upon it; He ordered the stone to be removed and with a loud voice cried, "Lazarus, come forth!" And he that was dead came forth. Could not a similar demonstration be given to-day—by a hypnotist and an astral projector?

Another Bible instance of resuscitation is the bringing to life of a certain ruler's daughter. "And he cometh to the house of a ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he said unto them, 'Why make ye this ado, and weep? The damsel is not dead, but sleepeth.' And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entered in where the damsel was lying. And he took the damsel by the hand, and he said unto her, 'Talitha-cumi'; which is, being interpreted: 'Damsel, I say unto thee, arise!' And straightway the damsel arose and walked."

For these few singular demonstrations Christ gained the reputation of being capable of resurrecting the dead; but in every case Jesus himself stated that the subjects were not dead, but sleeping. If the persons were literally dead—if the line of force had actually been severed—and still they were brought back to life, is it not a wonder that more were not likewise revived? Surely there were

others, begging to be reunited with their loved ones—innocent children crying for their mothers, lovers begging for their sweethearts who lay in death—pathetic mourners all about—and yet only a few were resurrected !

There is much evidence to sustain the belief that those who *were* restored were still on the astral plane. But it is not necessary to go back to Bible times to find accounts of those who, having been thought dead, were miraculously restored to life. Such things occasionally happen in every generation. Knowing this to be true, at one time, in France, bodies of those pronounced dead were first taken to a morgue, there to lie under watch for a definite time before burial was permitted. Thus it was hoped to avoid the possibility that any of the victims might be prematurely interred.

Not many years ago, in a little Iowa town, funeral services were taking place. The victim lay in state in the church, and, as her friends were taking the last view of the remains, blood was seen oozing from the nose of the corpse. The woman came back to life, and lived for many years afterward ! This writer is acquainted with trustworthy persons who can swear to the truth of this incident.

All this, of course, relates directly to astral phenomena. Once the astral cable severs from the physical body, that body is on the road to the dust whence it came. What has been said in the preceding paragraphs regarding projection need not frighten the student who is attempting to develop. The chances that the subconscious will " go wrong " are insignificant.

Severe sickness, in which life is a matter of uncertainty, is usually the cause of such disastrous results as have been depicted, and in this case the projection is brought about involuntarily. It may readily be seen that, although sickness is an incentive toward projection of the astral body, one should not be in too subnormal a condition, physically, when attempting a prolonged projection.

### THE ASTRAL CABLE IS AKIN TO THE UMBILICAL CORD

Now that we have compared projection with " death," let us for a moment compare it with " birth." Do not the astral body and the astral cable afford striking similarities to the newborn physical body and the umbilical cord ? And, after all, which process is the more mysterious ? So far as understanding the intelligence behind either of these processes is concerned, they are in the same category !

It has always occurred to me as inconsistent for the sceptic to refer to birth as natural, and astral projection as supernatural, when he can explain neither. It is merely this : What we call " natural " is natural only because we have become familiar with it, for even the " natural " is often inexplicable.

Because he is unfamiliar with the phenomenon of astral projection, the unbeliever scorns the idea on the ground that it is supernatural ;

still, physical birth, with the body existing at the end of the cord, is called natural, simply because he is familiar with it—not that it is less mysterious than projection.[1]

But such is the way of the human mind! The supernatural, undoubtedly, does not exist. It is the unfamiliar which is called supernatural. A grain of sand is as mysterious as a planet; a physical body as mysterious as an astral body; the umbilical cord as mysterious as the astral cord. So when we think of that wonderful organism—the astral cord—and wonder at its ability to sustain life, there may be some satisfaction—or dissatisfaction—in knowing that the astral and umbilical cords are strikingly similar.

" . . . By aid of a placenta a fertilized ovum is able to form a complete separate new organism—in itself, one would think, a sufficiently extraordinary fact." Sir Oliver Lodge. *Journal* A.S.P.R., Jan., 1928, pp. 43-44.—H.C.

## CHAPTER VII

### WHERE THE ASTRAL " LINE OF FORCE " MAKES CONTACT WITH THE BODIES

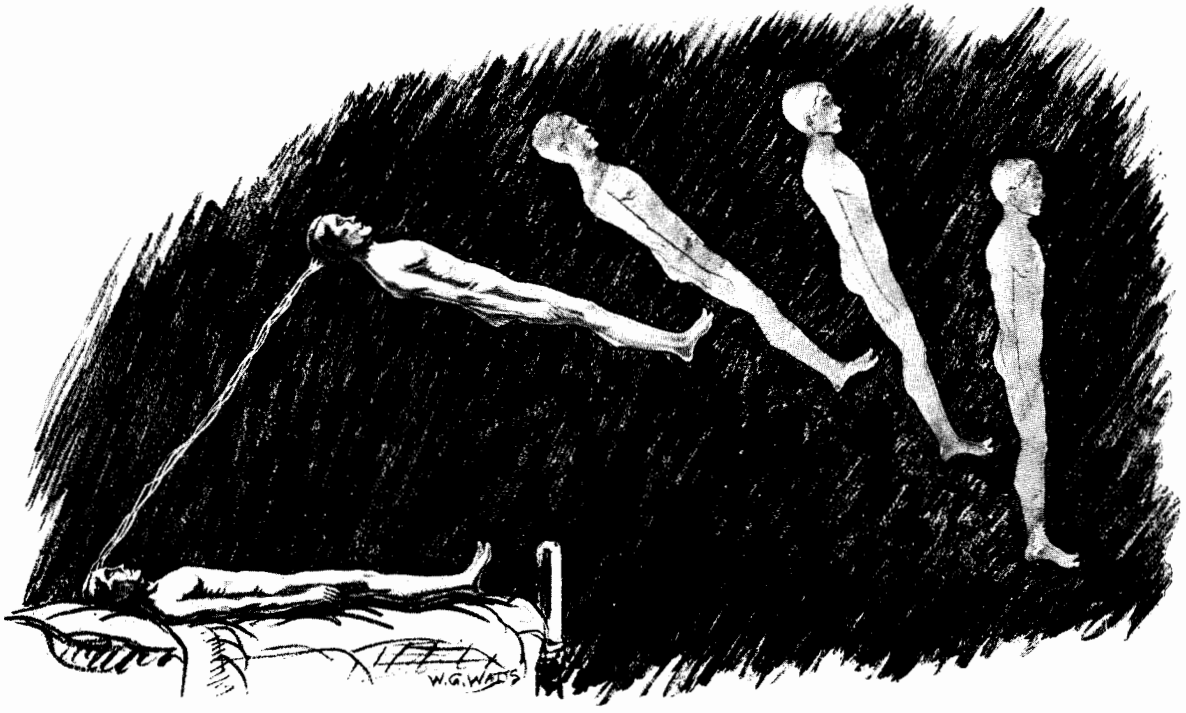
INVESTIGATION into the matter seems to indicate that there is a conflict of opinion among authorities as to where the point of contact is which the astral " line of force " makes with the bodies. We know, at least we should know, that there are so many different conditions involved, so many differing individual make-ups, such various and intermingled degrees of matter, that naturally some experimenters arrive at conclusions which are at variance with those of others.

One authority holds that the astral cord adheres to the physical body at the solar plexus, situated just behind the stomach. Another maintains that the spot is low down on the forehead, between the eyes. And still others (and they seem in the majority) maintain the belief that the point of contact is at the *medulla oblongata*. I believe that the latter is true, and that the evidence for this outweighs all evidence to the contrary.

If all these claims can be vindicated, then the controversy lies only in the opinions of their originators ; the truth is that the cable can extend from any of the several vital centres of the body. One well-known authority on the subject, who ranks second to none, and whose word carries much weight, is a staunch adherent to the belief that the astral cord finds its point of contact at the solar plexus—*i.e.* of the physical body. But where does it join the astral body, if this be true ? Does it centre at the solar plexus of the projected body too ? Surely, if it does so, the conscious astral projector must find himself in a clumsy condition when within cord-activity range !

This is what my experience has revealed : I have never found the cable making contact with the physical body at the solar plexus, but I *have* observed it to do so at the front, side, and back of the head. But, with me, the astral end has invariably adhered to the *medulla oblongata* region of the phantom. I make this suggestion, however : that the experimenters who hold to the solar plexus point of contact use suggestion to that effect while developing.

Be that as it may, the reason why the astral cable fastens at different spots of the physical head is because of the position of the physical body at the time of projection. The astral and physical bodies coincide : in whatever way the physical body lies, so will the astral lie. If the physical be facing upward, while lying in the




HOW THE PHANTOM INTERIORIZES

Sometimes the phantom can be projected and will upright within cord-activity-range, when negative factors set in (*e.g.* emotion or noise); the phantom will be pulled *backward* into the horizontal, through the air, to a position directly over the physical, and then down, into it.

horizontal position, the astral will emerge facing upward also. The astral cable will thus come out of the physical at the front of the head, between the eyes, and fasten on to the phantom at the back of the head—the *medulla oblongata* region. I might add that this is the ideal position for projection.

On the other hand, if the physical be facing downward while lying in the horizontal position, the astral body will emerge facing downward. The astral cable will thus circle from the *medulla oblongata* of the physical, directly over the top of the head, to the *medulla oblongata* of the phantom. If one be conscious, when a projection from this position occurs, he will feel the astral cord circling over his head, in the astral, and it will feel like a piece of soft hose, in which there are regular pulsations. I had the following experience several years ago, which illustrates this point :

### TURNING OVER IN THE AIR

The first perception I had in this experience was that my head was drawn downward until my chin rested upon my chest, and that something was thumping me on the top and back of my head. An instant later I was awake in the astral, and found that my head *was* drawn downward, my chin *was* resting upon my chest.

The thumping in my head was due to the pulsations in the astral cable. In this condition I was lying in the air, just under the ceiling of the room. I could not move voluntarily, and seemed to be smothering. I was lying upon my chest (physically) and was likewise facing downward in my astral body ; thus it was that the astral " line of force " pulled my head downward, and I could feel it resting upon my head from that point, then down, over the top of my head, as plainly as if it had been a piece of garden hose, fastened to the back of my astral head and pulled over the top, forcing my head on to my chest, and pulsating all the time.

This experience proved conclusively to me that the astral cable is always attached at the *medulla oblongata* region of the astral body, for there never would have been a better time for it to have been attached elsewhere ; yet it made contact at this point, which on this occasion was not an ideal arrangement !

For several moments I stayed in this position ; then I noticed that I was beginning to turn over on to my side. I thought that my head would be twisted from my body ! The " turnover " movement continued until I eventually found myself lying upon my back in the air. This once accomplished, the controlling power began to move me outward and downward into a standing position. Just why the ruling intelligence found it necessary to turn me over in the air before completing the projection, I do not know.

On interiorization the same process took place in the reverse order. I was pulled first from the upright into the horizontal position, *i.e.*

to a point directly above my physical body. This movement took place while I lay face upward in the air. I was then turned over and slowly dropped (face downward) into the physical mechanism, which lay face downward upon the bed. If this experience could be considered typical, it would appear that " lying upon one's back " is the ideal position for projection.

### THE FOUR BRAINS OF MAN

Of course, where the astral cable appears to make contact with the head, and where it actually ends, are two different questions. The cable might appear to the projector to be centred at the *medulla oblongata*, the front, or the side of the physical head, depending upon which side faced upward at the time ; and still it would only be apparent, and the cable might actually end inside the head at the pineal gland, for ought we know.

There are four large nervous or psychic centres in the body—four brains of man they are sometimes called—the cerebrum, the cerebellum, the *medulla oblongata* and the solar plexus. Besides these there are the pituitary body and the pineal gland. Because projection of the astral body depends in some degree upon concentration centred upon one or more of those centres, we must discuss them briefly.

The cerebrum, divided into two hemispheres, is the frontal portion of the brain, within the cranium. The cerebellum lies behind and below the cerebrum. The two are connected by a short stalk, known as the mid-brain. The solar plexus (abdominal brain) is in the abdomen, just behind the stomach. It is complexly composed of material similar to that composing the other two brains.

The *medulla oblongata* is a bulbous continuation of the upper end of the spinal cord, extending into the skull and lying below the cerebellum.[1] It is a peculiar arrangement of divisions, strands, of the ganglia connected with the two neighbouring vital centres. It is well known that, within the *medulla oblongata*, are located certain nerves which have control over the functions of respiration. I leave it to the reader's judgment whether this would not be an ideal spot for the astral " line of force " to connect with and thus deliver the " force " of respiration.

### THE PINEAL GLAND

Situated within the brain is a peculiar organ, the pineal gland, which, until recent years, was a source of mystery—although the Orientals have long held that the gland has significance in relation

[1] For a lengthy discussion of the functions of the medulla oblongata, see *Brain and Mind*, by Berry, pp. 158-193.—H.C.

to the occult. The pineal gland, aside from its physiological importance, is now recognized by many Western students of psychics, as well as by the Orientals, as being a connecting link between the physical and spiritual worlds.

Swami Bhakta Vishita states : " The pineal gland is a mass of nervous substance which is found located in the brain, in a position near the centre of the skull, almost directly above the extreme top of the spinal column. It is shaped like a small cone, and is of a reddish grey colour. It lies in front of the cerebellum and is attached to the third ventricle of the brain.

" It contains a small quantity of gritty particles, a sand-like substance, which is commonly known as ' brain sand.' It derives its scientific name from its shape, which resembles a pine-cone. The Oriental occultists claim that the pineal gland, with its peculiar arrangement of nerve-cell corpuscles, and its tiny grains of brain sand, is intimately associated with certain forms of transmission and reception of waves of mental vibration.

" Western students have been struck with the remarkable resemblance between the pineal gland and a certain part of the receiving apparatus employed in wireless telegraphy, the latter also containing small particles which bear a close resemblance to ' brain sand ' of the pineal gland."

## THE PITUITARY BODY

The pituitary body, situated in front of and below the pineal gland, is another organ regarded as having an occult significance. There is a connecting link between the two bodies, the pineal gland and the pituitary body, over which, it is claimed, a subtle force operates. Dr. W. H. Downer says, on this subject :

" Molecular motions in the pineal gland cause spiritual clairvoyance, but to make this clairvoyance illumine the field of the Universe, the fires of the pituitary body must unite with the fires of the pineal gland, and this union means that the sixth and seventh senses have become as one, or in other words that the individual consciousness is so indrawn that the magnetic sphere of the highest mentality and the highest spiritual sense is conjoined."

Considering the important functions of any or all of these vital centres, one would be perfectly safe in asserting that the astral cable can deliver the " breath of life " into any one of them, while the phantom is projected, and that the energy would be properly distributed ; for after all the nervous system is in tune, one part with another, throughout the entire physical mechanism.

Some authorities have found that concentration upon the pineal gland (properly concentrated thought, of course) will facilitate the projection of the astral body ; and there is little doubt that a line

of force will be created at the spot upon which the subject concentrates. The force is not *created* by the physical nervous centre; the physical nervous centre is operated upon *by* force.

### THE COSMIC ENERGY

None of the vital bodies mentioned in the foregoing can create the force which operates through them; they are but its distributors, rectifiers, transformers; the complicated mechanical arrangements that the energy of life works through and upon. Because the physical body can be destroyed, that in no sense destroys the force behind the body—any more than breaking an electric bulb would destroy the energy operating through it.

It is interesting to know that there have been people who have had portions of their brains taken out, without apparent ill-effects. Geley, in his work, *From the Unconscious to the Conscious*, cites many such—the surgical operations having been performed upon soldiers, in France, during the war.

Physiologists do not believe that the vital energy—consciousness, sensibility, motivity—can exist apart from the physical mechanism—believing that the material body itself *creates* the energy. The main reason for their belief is that it cannot be proved that the physical body does not create its energy. But it cannot be proved that the physical body does create its energy either; therefore there is no foundation for that belief.

The physical body itself cannot even hold the energy of life, that energy being held in the astral condenser, and poured through the physical, during projection, by means of the line of force, running to a vital centre of the physical mechanism. To discuss astral phenomena—even life itself—without discussing the energy which is behind it all would be like building a house without a foundation; like discussing electrical appliances and ignoring the force which operates them.

Perhaps it has never occurred to you that the energy you are using is cosmic, present everywhere, that it is not created by you, but is attracted by you and condensed in your astral body—which, as you have already learned, does its recharging during sleep, and therefore has an important bearing upon astral projection. You must realize, also, that food and diet constitute an important factor in the phenomenon of astral body separation.

The ordinary belief concerning energy is that it is *created* by the body—that to eat " so much " food will produce " so much " energy. If this idea were true, we could easily substitute food for sleep, and the minute we felt ourselves becoming tired, weak, or enervated, simply eat more food, and thus never need sleep. If this were true, the more food we injected the more energy we should create; but scientific investigators have found that to " stuff " the invalid only

makes his condition worse. Food is material, like the physical body, and builds up the body because the cosmic force operates upon it; not because it produces energy in itself.

### DR. LINDLAHR'S VIEWS ON ENERGY

Let us now turn our attention for a few moments to what Doctor Henry Lindlahr, world-famous food scientist and exponent of nature cures, has to say in answer to the question: For what reason do we eat and drink? Says Dr. Lindlahr:

"The majority of people would reply: 'Why everyone knows that from food and drink we derive our strength.' . . . Are you so sure about this? Do you really believe that the large amount of animal heat and vital energy which the human body manufactures, radiates and expends every twenty-four hours is derived from a few pounds of food consumed in the course of the day? Any hard-working labourer or athlete spends an enormous amount of power and energy every day. A healthy individual may continue to do this for several weeks without taking any food whatever.

"The best proof that not all the heat and muscular energy of the body are derived from the combustion of food materials is furnished by a long fast. Of late years, since fasting has become popular as a natural remedy, many thousands of people have fasted from four to ten weeks at a stretch. The majority of these 'Marathon fasters' report but slight loss in physical energy. Many claim that they are stronger at the end of the fast than at the beginning. The loss of animal heat is negligible. While in some cases the temperature declines a fraction of a degree, or a degree, in the majority of cases it remains normal. We have verified this in hundreds of cases under close observation in our institutions.

"To cite a case from personal observation: One of our patients suffering from typhoid fever did not take any food except water for seven weeks. At the end of that time his body temperature was normal. During the last two weeks of the fast he lost only two pounds. Another patient afflicted with cancer of the stomach lived two years on a few ounces of food daily, mostly white of egg and fruit juices. His temperature was normal almost to the last. Whether sweltering under the tropical sun of the equator or freezing in the arctic cold, the temperature of the body is exactly the same. If it drops or rises a few degrees below or above normal, death ensues.

"This regulation of animal heat, regardless of the surrounding temperature, and, within certain limits, regardless of the quantity and quality of food consumed, is one of the greatest mysteries of our wonderful human organism. If foods were the only source of animal heat and working energy, fasting for a long period would be impossible; the temperature of the body would sink below normal

soon after the commencement of the fast. It may be said that, while abstaining from food, the body lives upon itself—that it consumes its own tissues ; this, however, does not account for the production of all the heat and energy expended during the fast."

Continuing this subject, Lindlahr says ; " If they (foods) do not give life, what, then, are the functions of food and drink in the economy of the body ? All that they can do is to furnish the materials to keep the system in such a condition that vital force can manifest in and through it. The inflow of life-force into the cells and organs of the body and its free distribution, by way of the nervous system, depend upon a normal or healthy condition of the organism. Anything and everything in natural methods of living and of treatment that will help build up the blood on a normal basis, that will purify the system of waste and morbid matter, that will correct mechanical lesions and harmonize mental and emotional conditions, will insure a greater supply of life-force and its derivitives, strength, vitality, resistance, and recuperative power. In other words, the more normal, healthy and perfect the organism, the more copious will be the inflow of vital energy."

### FOODS, FASTING AND PSYCHIC DEVELOPMENT

When such exhaustive researchers as Doctor Lindlahr must go outside the body to find the source of its vital energy, is it not time for others too to recognize this omnipresent force working all about them and through them ? It is impossible here to go into the study of foods and dietetics. The study of food and its effects upon life constitutes a science in itself.

Plainly, different foods bring about different conditions in the body, some seeming to supply more energy, some less—depending, no doubt, upon the way in which they attract or repulse the vital energy which is cosmic, and which is held by the astral body—the condenser of cosmic energy.

It is probable that the negative and positive charges in foods, in some unknown manner, affect the astral body. The physical body is built up by the foods because the basic elements of matter constituting both foods and flesh are united ; but the energy is manifested in and through the astral counterpart.

" There is an occult doctrine regarding food," says Carrington. " It is that a vegetarian diet tends to make the molecules of protoplasm shorter and more sensitive to shorter wave-lengths. It is quite conceivable that it should actually do this. We know that a bar of iron becomes ' magnetized ' when all the molecules of its structure are, as it were, ' pointed ' in the same direction.

" If you strike a magnet of this type a sharp blow with a hammer, or heat it red-hot and allow it to become cool again, it will be found to have lost its magnetism. What has happened ? Probably the

molecules of iron, which before had been uniform, in their polarity, are now 'pointing' in all directions, and hence the energy which formerly played on or through the bar of iron, in one continuous unbroken stream, is now broken up, and playing in a thousand different directions. Hence the iron will no longer be a magnet.

"It is possible that something of the same sort takes place in the body; and that its molecules, when finely attuned by rhythm, and acting in unison, may allow a flow through the body of energies which would otherwise be limited or altogether restrained in their action. This is merely by way of suggestion, which one may take for what it may be worth."

Mr. Prescott F. Hall, in a most interesting article in the *Journal* of the American Society of Psychical Research, says:

"A vegetable diet tends to loosen the vibric matter of the astral body; and vegetables, fruits and prunes make the blood able to attract spiritual power. Carrots also are beneficial. Nuts, especially peanuts, are bad—especially near the time of sitting for development, as they tend to make one's atmosphere of one colour. Raw eggs are favourable. Liquids are favourable to development. . . . Fasting often helps the liberation of the astral body."

You will notice that Mr. Hall has stated that liquids are favourable to development; yet he does not state in what way they are beneficial, nor to what type of development. I must take exception to this, and shall shortly point out that, in developing astral projection, abstinence from liquids constitutes an important *positive* factor. However, Mr. Hall is correct in his asserton that "fasting" often helps the liberation of the astral body.

It is enough to say that food is one of the most vitally important factors of life, but it is as necessary to eat the right kind of food as it is to eat at all. I know that, in stating this fact, I shall arouse the ire of many Spiritualists, who think along the lines of mental healing and Christian Science; their motto being "leave the food question alone, the mind will take care of that."

While healing by the power of the mind is not by any means an untruth, the idea that one can ignore the food question is ridiculous. Food is as necessary as breathing. Why not stop breathing, and let the mind take care of that? The question is: do these people eat? If so, why? They will answer that they eat because it is necessary to sustain physical life, but that it makes no difference what they eat, just so it be labelled "food."

Now if it be necessary to eat at all, it is necessary to eat properly. I wonder if the mental healers could eat dirt and, by using their minds, make it nourish their bodies? They would say, "Dirt is not food." But many of the things eaten by us every day belong to the same category! For instance, it is not generally known—but many investigators know—that much of the so-called "whole-wheat" sold in America is little less than ground corn-cobs. Con-

coctions sold for " whole-wheat " sometimes contain as much as three-fourths of the " stuff " hogs refuse to eat ! Dr. Ward and others have pointed this out, after investigation.

If it be true that the mind can take care of the food question, why not let the mind take care of eating too ? There is just one standpoint in this matter—if it is necessary to eat at all, it is necessary to eat the proper elements of food. Eating, breathing and sleeping are natural laws. We cannot ignore a single one of these without suffering ill effects—not in this earthly life, at least.

### FASTING INCREASES THE INFLOW OF COSMIC ENERGY

But, of the three sources of energy, sleep is the most important, and it may readily be seen that if we could eat, drink and breathe properly, we should sleep less, and still retain the needed amount of energy ; and that, if we slept more, we should not require the usual amount of food.

And this is one of the reasons why fasting is promotive of astral projection : When the fast is in progress, one of the secondary sources of energy is cut off ; and in order to retain in the system the needed amount of energy, the astral body at night is thrown further out of coincidence, in order to collect a greater charge of cosmic energy to balance the loss. That is why people can undergo long fasts without losing energy, and in some cases actually increase their energy.

Some may say, " How is it that, while taking a fast, the patient sleeps no longer, yet retains enough energy to make up for the deficiency ? " In other words, how can the subject collect more energy while fasting, through sleep, than while not fasting—and still sleep the same length of time ? The answer is that it does not depend upon the length or duration of sleep, but upon the distance of separation of the astral and physical bodies during sleep.

Remember that the astral body discoincides from the physical during sleep for the purpose of recharging, and the further out of the physical it emerges, the more easily does it condense the cosmic force. Thus we can see the relation of fasting to astral projection. The more profound the sleep, the more inactive the body (or the more incapacitated) the greater will be the distance which the astral counterpart will move out. That is why, in the hypnotic sleep, the subject can derive as much benefit in a short time as in a much longer period of natural sleep.

The Orientals grasped the significance of this cosmic force long ago. They called it " prana," and Swami Bhakta Vishita defines it thus :

" It is a subtle form of energy permeating the universe, but manifesting in a special form in the organism of the human being. This subtle force, or prana, is held to be capable of being trans-

mitted from one organism to another, and it is held to be the energizing power by means of which many forms of occult and magic phenomena can be produced.

" Prana is very much akin to the ' human magnetism ' of the Western occultists, and the properties attributed to the latter are really those which the Orientals for centuries past have held to be among the essential properties of prana ; so, at the least, there is found a practical agreement here between the Oriental and Western schools of occultism, respectively, in spite of their differing terminology."

This cosmic energy has many faculties. One of these is the " healing " faculty. Every ill that is cured, is cured by cosmic energy. Medicine, chiropractic, Christian Science and every other healing method, depend upon the prana to bring about the cure. All that any curative method can do is to assist. When ailing, if you take a fast, you not only assist nature in clearing the poisons from the body, but you automatically increase the inflow of cosmic energy—the curative energy.

America's foremost authority on Yoga, Hereward Carrington, states in his *Higher Psychical Development* that : " The Hindus have a whole mythical system of physiology. . . . They claim that there are certain energy-carriers, or *Nadis*, as they call them. There are 72,000 of these, and each of them has innumerable ramifications.

" If you take a scalpel or a knife, and dissect the human body, you will not find these centres. But the Hindus say, ' Ah ! they are not composed of physical matter but of astral matter ; therefore, not having any astral senses, you cannot see them ! ' These energy-carriers are the storage centres and the chief means of circulating the prana."

Again, in the same book, we find : " Doctors say we need more sleep—about eight hours usually. If you sleep eight hours a day you spend a third of your life in sleep ! It seems rather a waste ! The Hindus said, ' Cannot we get rid of some of this waste ? Cannot we reach a state in which we no longer require sleep ? ' By following out these exercises—this system of diet and living (which Mr. Carrington explains in detail)—they were enabled to cut down their hours of sleep very much. In practice, we find that the curve of sleep runs thus :

" We start with what we call the ' threshold of consciousness ' ; it sinks when we fall to sleep, and then gradually rises again ; so that immediately after you fall to sleep you are at the deepest point, and from that point it is a gradual upward curve until you awaken. The query is : Is it not possible to deepen that curve so that you enter into deeper sleep, and require less of it ? The Hindus think they have found a method of artificially deepening sleep, and not spinning it out so long ; and we in the West have partially done this by means of hypnotism."

All this has an important bearing upon the subject we are studying, *viz.* astral projection. I believe this is the first time anyone has ever put forth the claim that the astral body discoincides during sleep for the purpose of recharging, and that the depth of sleep and the amount of recuperation depend upon the distance between the astral and the physical bodies; *i.e.* the greater the distance of separation the freer the inflow of cosmic energy, or prana, into it.

And does not all this show us convincingly that the weaker the individual the more adaptable he is to extensive projection of the astral body? I assert—in spite of what other authorities maintain—that morbidity is a positive factor in projection. For my part, I cannot see what reasons can be advanced to refute this statement—although I readily admit that it is far more dangerous to attempt extensive or prolonged projections with an ill-functioning physical mechanism.

Do not form the idea that I am advising you to produce morbidity intentionally, as a positive factor to projection. I am merely trying to make it plain how perfectly ridiculous is the claim that good health is a necessary factor in the art of astral projection. If this were true (that good health is necessary) the nearer one came to death (the weaker he became) the harder it would be for him to die (permanently project). But common sense shows us that this is not true!

Another common belief is that we "burn up" our energy. But what we really do is "externalize our energy," *i.e.* the neuric energy externalizes from the astral body. In the individual of nervous temperament, this externalization is very pronounced, and that is the reason why the individual is neurotic. I believe it was mentioned that this externalization of energy can be measured by certain instruments. If you could cut off the excessive externalization of energy in the neurotic individual, the nervous temperament would disappear.

It is easily seen that persons of nervous temperament require more recharging, during sleep, than individuals of other temperaments. One set of bodily exercises and postures will cause the cosmic energy to externalize, while another set of exercises and postures will cause the energy to interiorize. It has been discovered that fear will fill the blood-stream with poisons, almost instantly. It is claimed that, for this reason, a person becomes weak when in the grip of fear.

I am going to tell you *why* fear weakens, and this is the first time anyone has made this claim: Fear externalizes the neuric energy from the astral body, automatically weakening the victim. Nothing causes "externalization of nervous energy" as completely and as quickly as fear. If it were true that energy is "burned up," there could be no condition of "instantaneous enervation"—such as we have when in the grip of fear. Energy is omnipresent and indes-

tructible ; it is not created, nor is it burned up, it is internalized and externalized, and it is condensed in the astral body.

When projected in the astral body, and conscious, one can observe this neuric energy ; that is, he can see its colour and condensation in the bodies of others. It is luminous, like white light. It is this energy which gives the astral body its phosphorescent appearance. It is the scintillations of this condensed energy which trail along behind the phantom, when the latter is moving at the intermediate speed.

Although the glow of the neuric energy can be seen throughout the entire body, it is condensed mostly in the centre of the body. It is very luminous in the centre of the body—at the solar plexus region. I have noticed this many times. Andrew Jackson Davis used to say that he always saw the nervous system in the interior of the body as though full of light.

It is my belief, from astral observation, that the great store-house of condensed energy in the human being is located at the solar plexus region. We have physiological indications, too, that this is true. I told you that fear causes instantaneous externalization of neuric energy, and true enough, we always feel the effects of fear in the solar plexus. The astral projector, when conscious, can see the neuric energy ; it is interesting to know that spirits usually speak of mediums as " lights."

### HOW FASTING AIDS ASTRAL PROJECTION

Since we are speaking of energy being cosmic, and not produced wholly by the foods we eat, let us recall what Christ said of food : " Man does not live by bread alone." Christ was known to undergo long fasts, and there is good reason to believe that He did so in order to produce spiritual phenomena—perhaps to aid Him in travelling in His spiritual body.

We have learned one of the reasons why fasting tends to liberate the astral body ; and, to avoid any misunderstanding, we will review it. Sleep, food and breathing are the sources of bodily energy. Sleep is the main source, for, as Schopenhauer said, " Sleep is to the individual what winding is to the clock."

Food is a secondary source of energy, and thus, when a fast is undertaken, this secondary source of energy is shut off. The astral body—the condenser of energy—always discoincides from the physical during sleep, for the purpose of recharging, and during a fast must take in (condense) a greater quantity of prana to make up for the deficiency caused by the fast.

The further out of coincidence, the more energy the astral body gathers ; the more easily it recharges itself, or is recharged. Hence, during a fast, it moves out further into the stream—which means nothing more than that it projects further than the zone of quietude

(normal sleep). This is but one reason why fasting is a positive factor in projection of the astral body. There is another reason, which will be discussed under " suppressed desire."

It has often been observed that sometimes a blow, or what not, which produces unconsciousness, will cause the victim to feel more energetic after regaining consciousness. The reason is obvious; the astral body moved out some distance into the Cosmic stream of energy. And here is another observation I have made:

### CONSCIOUSNESS USES UP ENERGY!

Consciousness (merely being awake) uses up energy, just as exertion uses it up. You can sit still or lie motionless, and be conscious, and you use up energy. Here is something else I wish to impress upon your mind: Although the astral body recharges, when it moves out of coincidence with the physical, or separates from it, *unconsciousness is necessary* in order to reap the full benefit of the recharging.

If you project the astral *and retain consciousness* all the time, you will not recharge the astral body; unconsciousness is a necessary factor in conjunction with separation. I have noticed many times that, after experiencing an entirely conscious projection, I felt still enervated upon recoinciding with the physical—in fact more so than upon retiring. And, on the other hand, I have found that, when the projection was unconscious (*i.e.* when I merely caught myself in the act of interiorizing and therefore knew I had been projected) I always felt invigorated—sometimes even to the extent that, upon awakening, I actually believed I could fly off the ground. It is very common to experience a " dog-tired " feeling after an exteriorization that has been conscious, accompanied by a headache in the back of the head. I am convinced, for my part, at least, that spirits in the lower planes must become unconscious, for consciouness uses up energy, no matter whether one be in the astral body or in the physical body.

There is strong evidence to support the contention of many occultists, *viz.* that sleep—unconsciousness—is not brought about by a condition of the material body, but is caused by some agency outside the physical body. Such theories as cerebral hyperæmia, cerebral anæmia, and all other material influences must be discarded—they do not cause sleep. *Neither does the withdrawal of the astral body;* for even that entity sleeps, and can be unconscious and projected—or conscious and projected!

## CHAPTER VIII

### CONSCIOUSNESS DURING ASTRAL PROJECTION

ALTHOUGH, in the majority of cases of astral projection, " consciousness " is chiefly a matter of chance (that is, it *seems* to be chance, whether or not consciousness be present), there is little doubt in my mind that schemes could be worked out, or influences brought to bear, which would have some effect in bringing full consciousness to the projected entity.

Of course, it is possible to be conscious from the very beginning of exteriorization, but this is not usually the case ; and, in many projections in which I have become conscious, I have analyzed the causes which (I believe) aroused consciousness. Some of these causes are not unlike those which bring about consciousness while the bodies are in coincidence.

Unless consciousness be present from the very beginning of a projection, it will first begin to manifest itself in the form of a dream. It seldom comes suddenly, but slowly, when the phantom is projected—a dream always preceding it, and it works itself out of the dream. If the dream corresponds to the action of the phantom, consciousness is more likely to appear—that is why dream control is such an important factor. I will now tell you of an awakening which illustrates this point ; you will then see the difference between " dream consciousness " and " real consciousness."

### A " DREAMING-TRUE " EXPERIENCE

I was dreaming that I had entered a massive hall with a high ceiling, skylights and coloured windows. It was a large room when I first entered it, but after being within it for a short time I noticed that it had changed ! It was now a small room, and there was but one small hole in the centre of the ceiling through which I could see light.

As I remember the dream, the room was about twelve feet square, and I stood on the floor in the centre of the room, looking up through the hole in the centre of the ceiling. That was the only opening through which I could escape, since the doors and windows which I had first observed had disappeared.

There I stood, looking up and wondering how I was ever to escape. There was no way in which I could climb up to the window, for the

walls were perfectly bare, and there was nothing in the room upon which I could stand. So there I stood, looking up through the hole in the centre of the ceiling. It seemed that I stood there for some time, when suddenly I wondered if I could not *fly* through the hole.

I began to rise into the air, but as I was passing through the hole I became caught fast in it. Half my body—from my hips down—remained inside the room, and the upper half was outside. There I was—stuck fast ! I could not move either way ! At this point I began to awaken and realize what was taking place.

I found myself projected ! Yes, it was the same old story, awakening from a dream and finding myself exteriorized. But the interesting thing was that the position of the body (astral) corresponded with the position it held in the dream. I was just halfway through the ceiling of the room, when I became conscious. That is, I had moved upward, directly over the shell, had uprighted, and was half above and half below the ceiling, on awakening.

This is merely one of the many " awakenings " I have experienced, when emerging from a dream, and I have noticed every time that when the dream corresponds to the action of the astral body, *real* consciousness generally appears. When the dream corresponds to the action of the astral body, it will always cause that body to exteriorize.

### AWAKENED IN THE ASTRAL BY A " NOISE "

Here is another example in which " noise " participated : Before retiring, one evening, I had been reading of an Indian massacre. The leader of the band of Indians was named " Little Priest." After going to sleep I began to dream. I was in a clearing in the wilderness. The clearing was quite large—about sixty feet square.

I had a gun with me, and, as I was passing through the clearing in the wilderness, I suddenly saw Indians poking their heads through the trees and underbrush all around me. I raised my gun and began to fire at them, first at one and then at another. It was one continual—bang—bang—bang ! It seemed that the gun I was using made a very loud noise—unusually loud—making me tremble every time I discharged it.

Yet I could not stop shooting, or the Indians would get me ! But that awful—bang—bang—bang ! How it went through me ! Next I saw the chief of the Indians. It was " Little Priest," and he was coming through the clearing toward me—to kill and scalp me, I feared.

So I turned the gun toward him and fired—bang—bang—bang ! But I could not seem to hit him, and he was getting nearer and nearer. As he approached me, I dropped the gun and began to cringe back. But the—bang—bang—bang—continued. It was

growing more distinct ! I was forgetting about the Indian chief. I was conscious !

It was a windy night, and the screen-door, outside, was slamming back and forth in the wind—bang—bang—bang. I found, when conscious, that I was projected in the astral, and standing near my shotgun, behind the door of the kitchen. But that was not all ! There stood an Indian (spirit) and he said, " You call Little Priest ? "

* * *

These are but two examples of how one becomes conscious when projected in the astral body. I could cite many, many more, but that would take a book as large as this one. Considering only the last case, had I been within cord-activity range, when this banging and fearful Indian fighting commenced, an interiorization would have resulted, because of the emotion. You can readily see how consciousness is faintly functioning in a dream, and that it is but a step from a dream to complete awakening.

### THE DREAM WORLD

There is a *dream world.* When you are dreaming you are not really in the same world as when you are conscious—in the physical —although the two worlds merge into one another. While dreaming, you really are in the astral plane, and usually your astral body is in the zone of quietude. The distance of separation has nothing to do with it ; once detached—whether slightly or remotely—you are in the astral plane.

Perhaps this is the first time you have ever realized that you enter the astral world every time you go to sleep, and discoincide. The fact that you stay in the zone of quietude does not make you any the less in the astral world. When out of coincidence, you are attuned with, or in harmony or vibration with, both astral and physical worlds. You can be conscious, partially conscious, or unconscious, either within or out of coincidence.

In a dream, you are partially conscious, and can be discoincided ; your mind is thus a receiving station for the vibratory waves, ether waves—carrying with them thoughts, sounds, influences, music, voices, and what not, of two worlds ; and it is through the reception of these impressions that many dreams are instigated. When you fall (or really *rise*) to sleep, if the conscious mind be locked up partially, it functions in conjunction with the subconscious, and the material for dreams is obtained from the thoughts, noises, etc., of two worlds. If the conscious mind be locked up tightly, you do not dream, or I should say, you do not remember having dreamed on awakening.

When you are asleep, your vibration-reception-ability is greater than when you are physically awake. When sleeping, you are not

unlike a medium, but, being unconscious, you do not realize it ; if partially conscious, you are open to the vibrations of two worlds. If you awaken from a dream in the physical body, your vibration-reception-ability is attuned to the physical plane ; and if you awaken from a dream, while projected in the astral body, your vibration-reception-ability covers both astral and physical planes.

The dream state lies between complete consciousness and complete unconsciousness ; so you can see that, once projected and dreaming, it is but a step into complete consciousness. The astral body has well been termed the " *dream body*," for it is in that body that we dream—even though we may be in coincidence, or but a fraction of an inch out of coincidence—or completely separated from the physical.

Instigation of dreams cannot be credited to any single cause ; the influences which bring them about are so numerous, cryptic, and subtle that it is doubtful whether we shall ever understand the true significance of nocturnal phantasy. But we can, by using the knowledge we have gleaned, use dreams to promote astral projection !

Concerning dreams, there is one rule which one must remember : WHEN THE ACTION OF SELF, IN THE DREAM, CORRESPONDS TO THE ACTION OF THE ASTRAL PHANTOM, THE DREAM WILL CAUSE THE PHANTOM ACTUALLY TO EXTERIORIZE. The sceptic may say, " How do you know that, if the action of the self in the dream corresponds to the action of the phantom while projecting, it will cause projection ? "

There is but one answer—experience proves it. Although it takes the reader but a couple of seconds to read that rule, it took the writer several years to discover and prove the rule to be true. Now, accepting this as true, all that it is necessary to do is to be able to " dream true," which can be done, keeping in mind the route which the phantom takes, and moulding the dream in accordance with it.

Naturally the dream must be of an " aviation " type. You can " dream true," but unless you understand the route taken by the phantom, and apply it to the dream, it (the dream) will have no " pulling out " effect upon the astral body. It is only reasonable to suppose that a properly applied dream should do this. The mind is partially conscious during a dream, and the dream acts as a " suggestion " to the subconscious will—the power which actually moves the etheric counterpart.

Recall the fundamental law of projection : WHEN THE SUBCONSCIOUS WILL BECOMES POSSESSED OF THE IDEA TO MOVE THE BODY (COINCIDING BODIES) AND THE PHYSICAL BODY IS INCAPACITATED, THE ASTRAL BODY WILL MOVE OUT OF THE PHYSICAL. It is the dream proper which gives the subconscious will the suggestion to move the body, and the physical is incapacitated—the astral being in the zone of quietude—so that the astral body is " pulled out " by the dream, which must be of an aviation type.

The proper dream suggestion is as certain to project the astral body as a conscious suggestion to " walk " will start you walking subconsciously, when physically awake. It is the same subconscious will which moves the body, or bodies, as the case may be. If you ask me which is the most pleasant way to promote astral projection, I should answer by saying " dream-control." There are several methods of promoting this seeming miracle, but every method must rest upon the same fundamental law. And assuming that some would like to attempt projection by means of " dream-control," I shall now give the instructions for doing so. Later I shall go into other methods. My advice here, however, is that the reader does not attempt *any* method, until first studying the entire contents of the book.

### THE " DREAM-CONTROL " METHOD OF PROJECTION

For several nights after you retire (several weeks would be better) watch yourself during the process of going to sleep. Try to concentrate your thoughts within yourself. Think of nothing and no one but yourself. Try to keep a close watch upon yourself, as your consciouness grows dim. Try to remember that you are awake, but still going to sleep. You will catch the significance of this when you try it—far more than you do now, while reading it.

After you have learned to hold consciousness well up into the hypnagogic state, until you actually are enveloped in sleep, then you must go a step further and construct a proper dream to hold in mind, while going to sleep. Remember: the dream *must* be constructed so that your are going to be active in it; and further, it must be constructed so that the action you go through will correspond to the route taken by the phantom when projected.

What do you like to do ? Swim ? Ride in an aeroplane ? Go up in a balloon ? A ferris-wheel ? An elevator ? Be sure and do (in your dream) the thing you " like " to do. If you select something you do not like, the sensation will interiorize you, for it will be unpleasant. Do that which will give you a sensation which you like, and if you become fully conscious, once you are projected, you will like the sensation which you will actually get from the phantom floating in the air. This will go a long way toward ultimate success—to have the action in the dream of such a nature that you enjoy the sensation.

Now let us suppose that you enjoy going up in an elevator. (This is the formula I use.) You have already learned to hold consciousness up to the time you go to sleep. Lie upon your back. Think within yourself. You are lying upon your back on the floor of an elevator. You are going to lie there quietly and go to sleep, and as you enter sleep the elevator is going to move upward. And you

are going to enjoy the sensation of going up, as you lie upon your back on the floor of the elevator.

Now it is trembling a little, getting ready to go up to the top story of a large building. Slowly, quietly, it is going up, going up, going up! You are conscious that you are moving upward. You are enjoying the sensation to the utmost. It is nearing the top story now. It has stopped. You are going to rise to your feet and walk out of the elevator and round the floor of the upper story of the building.

You are going to look all about you, as you walk round, observing everything. Now you are going to walk back into the elevator and lie down upon your back on the floor. Slowly you are moving downward, slowly downward, and now you are lying on your back on the floor of the elevator, on the ground floor of the building.

I have stated that this was the dream I constructed for the purpose of inducing the astral body to emerge from the physical. Now, it is important to use the same dream over and over again; for if you try first one dream and then another, the subconscious will not be impressed with the construction (of the dream) as strongly as if you repeat the same one over and over each night, as you are entering sleep.

Have the dream vividly worked out in your mind, and hold it before you as your consciousness is slowly diminishing; shift yourself right into the "elevator" just as the moment of "unknowingness" comes to you; and the astral body will move upward in the elevator; it will upright itself above the shell, just as you dream of standing up when the elevator reaches the top floor; it will move outward, just as you dream you are walking out of the elevator. Likewise, on the return, as you walk into the elevator, the astral will move to a position directly over the shell; as you lie down, the astral will resume the horizontal position; as the elevator lowers itself, the astral body will lower itself also.

The dream is a suggestion to your subconscious Will, and that Will acts accordingly. You should be able to remember the dream after awakening. Another advantage of this method is that the astral cable does not annoy one as it does when a projection is induced by other methods.

If one can project oneself by dream control, and move some distance away, and then become conscious, one should never know that cord-activity range exists. The big problem lies in gaining consciousness, when once one is projected. Remember that the dream consciousness is not the true consciousness—although you can remember the dream.

### THE PROPER DREAM WILL ALWAYS PROJECT THE PHANTOM

Now, it is not necessary to employ the dream I have mentioned ; you can construct your own dream, making it appropriate in every respect—in action and sensation. Perhaps you think that you can dream this sort of dream, and that the astral body will not do as I have stated. Don't deceive yourself ! It *will*—even though you are not clearly conscious.

When I first experimented along this line, I found that repercussion (of the body) would take place, at times, but that was always because I had dreamed that the elevator descended too quickly. I found also that I could produce repercussion of the astral body at will, merely by imagining myself falling from a high building, as I entered sleep. I would hold this thought in mind (that I was falling from a high building) and soon after going to sleep, I would repercuss. All you need to do to convince yourself that these things I am telling you are true, is to follow the instructions, and find out for yourself.

If you like to swim, of course you must plot the dream so that as you are in the water, it (the water) must rise, bearing you upward. Then, when you have been raised to a position when the water floods its banks, you swim outward. This follows the action which the phantom takes in projection.

Many, no doubt, will say that they could never project their astral body into space, that they could never disconnect one body from the other ; yet every time one goes to sleep the astral counterpart moves out of the physical, to some extent ; every time you have a falling dream your astral body has been projected, and is returning as you dream of the fall.

But the big problem, I repeat again, is : How can one project and possess true consciousness while projected ? I have said that consciousness is more or less a matter of chance, and I have tried a few experiments in which I succeeded in bringing about consciousness, which I do not think would have appeared, on these particular occasions, but for the factor which I then introduced. I shall discuss this matter shortly.

However, now that we are on this subject of " dream control," a few more suggestions for dream-plots will not be amiss. The main action, of course, is the upward movement, in getting the phantom " out " ; so, even though the sideway action is not equally realistic, always have the upward movement of Self vividly pictured in the mind ; and, if possible, with the body (in the dream) lying in a horizontal position, as it moves upward.

Plan your dream as you would plan an important matter in daily life ; the mere fact that it is " but a dream " does not lessen its significance in moving the phantom. Here are a few suggestions

for dream-plots, some of which I have taken from Dr. Carrington's *Higher Psychical Development.*

See a mental image of yourself in a mirror—your own picture. Construct, as it were, or imagine, a mirror about twenty feet behind you in space, and picture yourself walking backwards into that mirror.

Another exercise is to endeavour to lift yourself out of your body to a point about eighteen inches above your own head—like Baron Münchausen lifting himself by his own bootstraps!

Imagine that you are steaming out of the body—coming out of all the pores. Now this steam is collecting just above you and is forming a replica of yourself and is then carried upward on the air.

Climbing a ladder is another good exercise to construct mentally; likewise climbing a rope. (The writer has had many projections which were brought about by dreams of climbing a ladder.)

Another, and a very good one—for it corresponds closely to the action of the phantom, while exteriorizing—is to imagine a tank gradually filling with water—on the top of which one floats. The object is to find a small hole in one side of the tank through which one passes out. However, if the subject has a fear of water, such an exercise is not advisable. On the other hand, for one who likes water—bathing, swimming, floating—a better exercise could hardly be constructed, for the action of the Self is correct and the sensation would be pleasant.

Another is to imagine oneself whirling. Whirling objects are much used in development work. The Dervishes and other Orientals resort to whirling exercises, which doubtless have this fundamental object of loosening the astral body from the physical, and in inducing estatic states of consciousness as the result. You will recall what I told you formerly, *i.e.* that dizziness is merely a condition of looseness of the astral counterpart. Epileptics usually begin to whirl just as a "spell" is coming on, often making several complete revolutions of the body before catalepsy begins.

The image of a revolving star is used to stimulate the activity of the astral body. Concentration upon the image of a whirlpool; the sense of expanding and contracting the body is very useful—as is that of being carried along on the surface of a wave.

One very useful exercise is the image of a *cone.* The image of a cone in one form or another is quite common in development work, because it involves the idea of contracting to a point or expanding from a point; thus passing through a waterspout or an hour-glass-shaped space, is an image used. Construct a cone of circles becoming smaller and larger, and turning such a cone inside out; or making a revolving disc assume the form of a cone, and flatten out again into a disc, is another.

Holding the image in mind of a flame of fire, and endeavouring to identify yourself with the flame is another very useful mental

image to stimulate the activity of the astral body. If you could really see an astral body while projected, it would appear like a white flame, holding the human shape and dimensions.

A good exercise for this purpose is to close the eyes, then roll the eyeballs until they are fixed at a point on the forehead, between the eyes—in much the same way as the Yogis do—and make a concentrated effort to gather together your psychic energies at that point. Will, with the whole force of your being, that you are there ; and when you have concentrated your full Self at the spot, then *will* that you shall be projected outwards, in space, from that point of departure. This method is a strain upon the eyes, but is one which has been found very effective—as the result of numerous experiments and experiences.

Here is a very effective developing exercise. Lean back in an armchair in such a manner that you can look directly into a mirror (a real mirror) which is about four feet in front of you. Relax ; rest in peace ; think only of yourself. Now try to go to sleep, watching through partly closed eyes the image of yourself in the mirror.

Continuing, you will eventually become drowsy and your head will begin to nod ; but just keep watching the image in the mirror. This is an almost automatic way of developing, for as the astral tries to withdraw, your head tends to fall. If the astral does withdraw, the head will drop. Thus you see, the state you are trying to attain consciously is more impressive, for the instant you are about to " rise " to sleep, your head begins to fall, which at once arouses you slightly.

The next step is to imagine that you are floating out of the chair into the air of the room—just as you are in this condition—the condition in which your head wishes to fall, in which you are really going to sleep, in which the astral body is really moving slightly out.

You have doubtless noticed that the instant a person falls (rises) to sleep, the physical body seems to collapse slightly, and that if there be any member of the physical body which is not resting upon something solid, it will fall ; also that this has the effect of slightly reviving the subject. Now this principle can be employed in order to stimulate consciousness as the astral body is trying to withdraw, for it is the withdrawing of the astral which brings about the relaxation.

You may have observed that this principle was employed in the last exercise given. It can be employed likewise while going to sleep in the horizontal position. It is interesting to try this and note the consequences. After retiring, hold your dream-construction before you, and at the same time hold one arm in the air, so that it will fall when you go to sleep.

Now, as you enter the hypnagogic state, the arm will begin to sway, to fall, and this will slightly awaken you, for you must not

let it fall. In this way you force consciousness further into the hypnagogic state. It is not at all unusual, when trying this exercise, for the subject to feel breathless in the region of the stomach (just when the arm is falling) and he will jump slightly to stop it.

This slight " jump " is nothing less than slight repercussion of body. Even subjects most unadaptable to projection can experience what I have just described—can actually feel the astral moving—by following this formula. This is a good exercise to practise, for, in order to " dream true," you must be able to hold consciousness up to the very moment when you " rise " to sleep. It is true that some people never have a consciousness of going to sleep, in fact most people do not ; but until the subject *can* experience the " consciousness of going to sleep " he will never be able to dream true.

It is not as difficult to cause the projection of the astral body by the dream-control method as you might think. Once the etheric begins to rise, the dream impresses the action of the " dream " body and the action of that body impresses the dream. This may be a little difficult to comprehend, but it is true. The whole " trick " lies in the proper start—in the proper condition of the mind at the " take-off." You do not have to start the body, it will start itself as you enter sleep—but you must get into the dream and keep the body moving onward.

The astral naturally moves out of coincidence at the moment of sleep ; it naturally starts itself, and that is just the moment when you must mentally project yourself into the upgoing elevator (or whatever the dream may be) and " keep going." The " dream body," of course, is nothing more nor less than the astral body in a partially conscious condition. In such a dream the astral body acts out exactly whatever the dream may be.

A properly constructed dream is as sure to move the astral body *out*, as the dream of falling is to move it *in*. The queer thing about this type of dream phenomenon is that you dream what is actually happening—so far as the action and sensation in the astral body are concerned. It is natural for the inexperienced investigator to say that the dream might begin by holding true to the plot and then divert from it ; but it never will ; the dream holds the astral activity true, and, being a reality, the dream *is* true.

If you become *completely* conscious in such a dream, you would usually find yourself in some place corresponding to the place of action which was last seen in the dream. That is, if you used the elevator dream, *e.g.* and became conscious just as you were uprighting yourself at the top story, you would find yourself in the astral body uprighted directly over the shell. I care not how nonsensical this may seem to anyone ; it is the truth, and I have found it to work out, time after time. It is a pleasant and certain way of projecting the astral body into space.

THE SWAYING OF THE ASTRAL BODY
*From a photograph published by Dr. H. Durville.*

SUMMARY OF THE DREAM-CONTROL METHOD

I shall now sum up this method of projection of the astral body through dream-control:

1. Develop yourself so that you are enabled to hold consciousness up to the very moment of "rising" to sleep. The best way to do this is to hold some member of the physical body in such a position that it will not be at rest, but will be inclined to fall as you enter sleep. (See exercise given in the foregoing.)
2. Construct a dream which will have the action of Self predominant. The dream must be of the aviation type, in which you move upward and outward, corresponding to the action of the astral body while projecting. It must be a dream of something which you enjoy doing.
3. Hold the dream clearly in mind; visualize it as you are rising to sleep; project yourself right into it and go on dreaming. In the dream the elevator (or what not) begins to move upward coincidentally with the projection of the astral; that is, you imagine that you are starting upward the very moment you "rise" to sleep.

That is the bare formula for inducing projection of the astral body by means of dream-control, and every part of it must be strictly adhered to. It is no idle phantasy, but a tried and proven method. Of course, as you learn of other methods, you can naturally weave other promotive factors into this scheme of procedure.

You will find that if, before retiring, you read a story or article which is fascinating to you—which holds you in suspense—a story of men who work at great heights, a story of daring aviators—such as Bird's flight to the North Pole—you will strengthen your efforts to project by the dream method.

The very night after I took my first aeroplane trip I experienced a dream of it, and, awakening from that dream, found myself projected. Inquiring of others who have likewise experienced their first trip, I found that most of them had an aviation-type dream shortly afterward, and that several were falling dreams, with repercussions.

So you see that an impressive activity—along the lines of your plotted dream—during the day, even though it be but the reading of a thrilling aviation story, will bring forth positive results by night. If, by following this formula, you have a dream, you will remember it, and you can depend upon it that the astral body, the dream body, participated. (However, do not mistake "dream consciousness" for *real* consciousness.) Now the next, and probably the most difficult, step is to bring that dream body to *real* consciousness, after it has been projected—and preferably outside cord-activity range.

BRINGING CONSCIOUSNESS TO THE DREAM BODY

A partially conscious projection is a step in advance of unconscious projection, and conscious projection is still a step in advance of a projection which is partially conscious. Either the phantom will awaken by chance—the reason for the awakening being unknown—or else some means must be devised by which you bring true consciousness about.

So far as I know, there are but two influences which will serve to awaken the projected phantom—other than the natural awakening. These are, " sounds " and " properly applied suggestion, prior to the projection." The latter is by far the more successful, and the former (*i.e.* sounds) will " work " only when the phantom has advanced outside cord-activity range ; inside that range they (sounds) will have the opposite effect and interiorize the phantom.

It will be found that the more one projects the more liable consciousness is to intervene, of its own accord. I have noticed, also, that the place at which consciousness appears once, will be the place at which it will intervene again, if the phantom happens to cross that spot while somnambulistic in the astral. Why this should be I do not know. However, I have a theory :

Have you ever travelled—say along a road in an automobile—and, at a certain place, thought of a certain thing ? And, even weeks later, have you ever travelled over the same route and, at the same spot, thought of the same thing which you had in mind when on that spot formerly ? Of course you have, and as you recall it, it seems to you that the *locale*, the spot, suggested the same things to you that you had in mind when on that spot before—even though those objects sustain no relation whatever to what you have now in mind.

For instance, every time I pass a turn in the road about a mile from where I live, I think of a circus. Just why, I do not know ; yet every single time I pass that turn, I visualize a circus. Now, that is just what happens in the astral. If you are somnambulating (and I might say that the astral body has a habit of following the same course, time after time, although it does take other courses) and you become conscious at a certain place, you will find that if you ever cross that spot again in the astral body, you will again become conscious there.

There are many, many people who are " out " in their astral bodies—somnambulating—every night. But they do not know it ! I wager that the world would be greatly surprised if it knew how common unconscious and partially conscious astral projection really is. Now, as the astral body moves forward—if it is in a dream state—the environment along its pathway will influence the dream.

Those dreams which are vivid, in which we seem very active—dreams that we have dreamed over and over again—may be,

and usually are, astral somnambulistic dreams. Now sometimes, during such a dream, the route is not misconstructed very much in the memory; and, during the waking hours, should we happen to pass over the same route (or a similar one) which the phantom was traversing during the dream, we should recall the dream.

But this is not all! The next time we have the dream, we know that it *is* a dream—and thus we dream that we are dreaming! Now this may seem difficult to understand, but that is the way it works. It is a strange phenomenon—this dreaming experience!

Let us now go still further. What dreams do you have over and over again, in which you take an active part? Do you ever dream that you are dreaming? If so, what is the dream about? Can you find a *locale* in your awaking hours which will induce you to recall the dream? That is, where are you, in the physical body, when you suddenly think of having been in a similar place in your dream? These are the things which you must notice.

If you can harmonize these conditions, try to act out the dream in your physical body; go over the route, while thinking of the dream, and, as you are doing so, tell yourself that the next time you dream of reaching this spot you are going to awaken—at this tree —in this doorway, etc.

The dream may recur again soon, spontaneously; or, by thinking about it, as you enter sleep, you may produce it intentionally. If the dream actually were an astral somnambulistic dream, the suggestion that you will awaken at the given spot, as you reach it in the astral body, will be one of the strongest possible factors toward restoring complete astral body consciousness.

The suggestion is not unlike the suggestion given to the subject in the hypnotic state, to " awaken." The operator says, " I'll count five—then you will awaken! " or " Now walk straight ahead, and when you get to that door you will awaken! " The dream gives this suggestion to the mind of the astral somnambulist, who is in the dream state.

If you have located the spot (or a similar one) where you were in the dream, and go over this route in your physical body, exactly as you recall the dream, and then tell yourself that when you get to this tree, this door (or what not) in the dream, you will awaken—this suggestion will be fulfilled as you walk up to the door, tree, etc., in the dream body.

This is the most certain way of bringing consciousness to the projected phantom, even though it does involve a study of your dreams. Of course, once you can produce an aviation type of dream, and remember it, the thing to do is to suggest to yourself, just before going to sleep, that you will awaken at a certain place.[1]

[1] I have a friend to whom I gave these instructions. He was quite successful in producing the proper dream, but when the suggestion (to awaken) should come forth, he would dream that he was dreaming—and dream that he could not awaken. —S.M.

Take, for example, the elevator dream. Tell yourself that after you have been lifted to the top floor of the building, and have left the elevator and walked away from it, that you will then awaken. This is a simpler method, but not as effective as the complicated " dream study " method just given. Always use good judgment in suggesting the spot where you wish to awaken, making sure it is not too near the physical body, or you might awaken within cord-activity range, which is to be avoided if possible.

Let us suppose for a moment that you sleep on the lower floor of your home—or on any floor, so long as there are other floors above you. You have planned an elevator dream, in which you will be carried upward, will upright yourself, walk out of the elevator and walk around on the upper floor of the building. A good thing to know is the " setting," the way in which things really are arranged on the floor above you, and mould your dream accordingly.

Find one object on the floor above you—a door—a window—something that will be in your path in the dream ; and, as you are holding the dream-construction before you, on going to sleep, suggest to yourself that you will awaken when you reach that object. In this way when you approach it in the dream body the suggestion will be fulfilled.

The suggestion that you will become conscious upon reaching a certain place in your astral body will always be more effective than merely the suggestion that you will become conscious " somewhere " in the astral body. Suggestion of " place " works in the same way in the astral as " time " does in the physical.

Perhaps you have tried " suggestion " to replace the alarm clock, and, by suggesting, upon retiring, that you will awaken at a certain hour, you have been enabled to do so. That is the way in which " place " affects the astral body ; simply *will* that you awaken at a certain " place," in the astral body, just as you *will* to awaken at a certain " time " in the physical body.

Although the proper kind of dream—the aviation type—will seldom fail to " pull out " the dream body in practically all cases, the nervous, temperamental person is so susceptible that he will often be projected spontaneously, while asleep ; and while one temperament can have a dream (not necessarily of the aviation type, but just an ordinary dream) in which his dream body does not move out of the zone of quietude, the nervous type might have a similar dream, and his dream body would move out and enact the dream.

In other words, while the aviation type of dream will usually " pull out " the dream body with all types of people, even an ordinary dream will often project the dream body in the nervous type. When this occurs, one can never tell what the phantom will do ; but its action will always be found to sustain some relation to the dream. The phantom may be projected to the very *locale* which the subject

is dreaming about. If the *locale* is a product of the imagination in the dream, the phantom may find a *locale* that is similar to the one which the mind created.

The phantom may linger about objects which are similar to objects seen in the dream. As an example of this, recall the dream I had in which I was shooting Indians, and, becoming fully conscious in the dream body, I found myself standing near the spot where my shotgun stood (Exp. No. 11). You may dream of a lake or even of the ocean, hundreds of miles away, and, if the dream body moves out to participate, it may be projected to the ocean, or it may only project to the pond just across the street from where you are asleep.

## CHAPTER IX

### THE FACTORS WHICH STIMULATE THE SUBCONSCIOUS WILL TO ACTION

WE have spoken of individuals projecting spontaneously, and have stated that a certain type—the nervous type—often does so. But this is not because of their adaptable temperament alone. The subconscious Will must first decide to move the body, for otherwise even the subject of nervous temperament will not project.

Recall the fundamental law of astral projection : WHEN THE SUBCONSCIOUS WILL BECOMES POSSESSED OF THE IDEA TO MOVE THE BODY (COINCIDING BODIES) AND THE PHYSICAL BODY IS INCAPACITATED, THE SUBCONSCIOUS WILL MOVES THE ASTRAL BODY OUT OF THE PHYSICAL.

Of course, it is no trick to cause the subconscious Will to move the coinciding bodies, when we are fully conscious and are capable of moving. We do this every day. All we need to do is to suggest to ourselves that we walk, and the subconscious Will will keep us walking until it receives further instructions. The subconscious Will, therefore, is not so mysterious after all—we are using it every day.

How can this subconscious Will be induced to move the astral body when we are asleep ? That is the important question, and I will show presently how it is done. But first, let us do a little reasoning. If the factors which stimulate the subconscious Will to action, unintentionally, can be discovered, cannot these same factors be put to work intentionally, and produce the same effect ? Of course they can !

M. Flammarion once said, " There are two methods of investigation in all scientific problems : that of observation and that of experiment." And that is exactly how the present writer acquired his knowledge of astral projection. By careful observation, analysis and experiment, during conscious, unintentional projections, I have been enabled to determine those factors which arouse the subconscious Will. First, I shall enumerate these factors ; next, explain them ; and then show how to put them into use, for the purpose of producing projection of the astral body :

A. Dreams.
   1. Aviation type.
   2. Dreams which arouse desire and habit.

B. Desire. (To possess or do something—not a necessity).
   1. Intense desire.
   2. Suppressed desire.
C. Bodily desires—necessities.
   1. Hunger.
   2. Thirst.
   3. Enervation (lack of cosmic energy).
D. Habit.
   1. Long-standing habit.
   2. Routine.
   3. Desirable habit.
   4. Broken habit.

Some of the factors listed are not as strong as others, as you will learn soon. We have already discussed the first group, " Dreams " ; have seen how the subconscious Will is activated by them, and have also learned how to use " dreams " to promote projection. Next we shall discuss groups, B—C—D.

The subconscious Will does not constitute the entire realm of the subconscious mind ; the latter is so vast that it can work within itself, so to speak. The subconscious mind can " suggest " some action to the subconscious Will—as it does during sleep—if one of the factors which I have listed happens to come to the surface, or is strong enough to remain at the surface (of the subconscious mind) during sleep. That is, the suggestion to the subconscious Will—to move the body—when we are asleep, comes from the subconscious mind ; just as the suggestion—to move the body—when we are awake, comes from the conscious mind.

It is the same " Will " that moves the body, regardless of the source or mind from which it takes the suggestion. The only reason why the astral moves out of the physical in the former case (while we sleep) and not in the latter case (while we are awake) is simply because the physical counterpart is " incapacitated " in the former state. So far as the suggestion is concerned, the subconscious Will responds as readily to subconscious suggestion as it does to conscious suggestion.

We can readily see that the prime requisite is to impress one of these " activating " factors so strongly upon the subconscious mind that that mind will retain the impression during sleep. This can be done by way of the conscious mind, by repeated action (as in " routine ") or suggestion (as in " desire ") or, in some cases, by combining both action and suggestion.

When we impress one of these " activating " factors upon the subconscious mind, there often occurs an unintentional projection, while the subject sleeps. Here is the explanation :

Perhaps you have formed the habit of going to a certain place. You persist in this habit, and, in doing so, you impress it upon the subconscious mind. Now, if this impression becomes strong enough,

and comes to the surface during sleep, the subconscious mind suggests that you repeat the action, and the subconscious Will is imbued with the suggestion. Other factors being favourable—temperament—inactivity of the physical body, etc.—projection of the astral body will result.

Students have said that there is " spontaneous " projection of the astral body, yet there is always some underlying cause. The reason it is called " spontaneous " is merely because these causes intervened, and conditions favourable to projection were brought about, unknowingly.

Ordinary habit and ordinary desire, although they will sometimes bring about projection, in the proper temperament, will as a rule not impress the subconscious mind so strongly.

Intense desire and long-standing habit, as you can see, will make a stronger impression upon the subconscious mind, and are therefore more positive. In fact, long-standing habit and intense desire root themselves in the subconscious mind.

Suppressed desire and broken habit act similarly. After a habit has been deeply rooted in the subconscious mind, that mind learns to express the habit—that is why it *is* a habit ; it seems to have a desire to express the habit, a determination to express it. That is why habits are so difficult to break—because they are expressed by the subconscious mind, in which they are rooted.

Now, if you have a deep-rooted habit, and suddenly break it, the *stress* of expression becomes intensified in the subconscious mind. You can feel this *stress* within you. So while you sleep, the *stress*, the desire for expression of the habit, the determination to express it—which has accumulated in the subconscious—" breaks loose," and the subconscious Will endeavours to move the body in order to perform the habitual act.

Suppressed desire works similarly ! You have a deep-rooted desire, and, unless you can appease that desire, you must hold yourself back by conscious effort. Yet within yourself you keep on desiring—desiring—desiring. You would satisfy that desire in a moment, if it were not for some obstacle.

So, by desiring and preventing yourself from appeasing that desire, you increase the " stress " within the subconscious mind. You can feel the urge of expression boiling within you. You are at war with yourself, so to speak. The " stress " of expression becomes so great within the subconscious mind that it bursts forth—when you sleep and can consciously prevent it no more. Thus the subconscious Will is impelled into action !

Hence, the breaking of a long-standing habit, or the suppressing of a desire, will act similarly, and are stronger factors than mere habit or desire. The whole secret of causing the subconscious mind to " suggest " to the subconscious Will, is the " stress of expression," which can be accumulated in the subconscious mind.

Some occult experimenters believe that it is the subconscious Will which is strengthened, that it is the subconscious Will which suddenly bursts forth. This is not true ! The subconscious Will is super-powerful at all times ! It is the " stress of expression " which is strengthened and bursts forth—it is *not* the subconscious Will itself. Remember, the subconscious " mind " and the subconscious " Will " are two different things. You could not strengthen the subconscious Will so that it would burst forth by night.

What you do is to strengthen the " impression " in the subconscious mind, the " stress of expression," and this merely acts as a *suggestion* to the subconscious Will, which carries out the *suggestion*. You make the impression—habit, routine, desire, etc.—so strongly established in the subconscious mind that it comes to the surface, or remains on the surface, after you go to sleep, and thus acts as a suggestion—which it really is—*to* the subconscious Will.

Suppressed desire, broken habit and routine are the three outstanding factors that " stress " the subconscious mind and cause unintentional projection—provided, of course, other factors are favourable. *Routine* is any regular course of action adhered to day after day—work, pleasure, etc.

If you could watch an unconscious projector during the course of the projection, you would often see that the phantom was following the routine which the subject was accustomed to follow during the day. The subconscious mind has the action so deeply rooted in it that the phantom begins to follow its habitual course. Routine and habit are more or less intermixed. And there is another reason why the person who is bedridden by sickness will often project.

Everyone follows some routine, and the action becomes, through repetition, deeply rooted in the subconscious mind. Whether you are aware of it or not there is always a " stress " there (in the subconscious mind) and this is one of the strongest " stresses " we possess. We have all heard of people who " just must work," because they say that they get irritable if they stop or retire. That is because the " stress " of the routine is there.

So long as you continue the daily action you " work off " the " stress " and therefore do not notice it. But if, suddenly, you break the routine, you will feel the urge within you. Farmers especially seem to have this " stress " of routine strongly rooted in their subconscious minds. They will stop farming, try to live in town, and it will not be long before they are back on the farm again. They must work off that urge.

Now, when a person is suddenly compelled to break his routine—perhaps through sickness—the " stress " in the subconscious mind will begin to accumulate, because it is not worked off—just as gas accumulates in a bottle, and, if it were not uncorked at times and allowed to escape, would finally blow up of its own accord. This " stress " would become so strong that it would remain on the

surface of the subconscious, or come to the surface of the subconscious, while the patient slept ; and the subconscious Will would be brought under its sway, and attempt to move the astral body out of the physical and perform the routine action in question.

Now it may seem a little strange that if we adhere tenaciously to a routine it will strengthen the " stress " of it ; and to break the routine will also strengthen the " stress " of it ; but a little reflection will show you that this is true. And, incidentally, this agrees in part with the findings of Dr. Charles Lancelin, a French scientist of note, who uses " tenacious routine " to develop astral projection.

I will give the substance of what Lancelin has to say along this line ; at the same time I beg to disagree with Dr. Lancelin when he states that the success of the experiment depends upon the power which the subconscious Will possesses ; for I maintain that it is the power of the " stress of expression " in the subconscious mind which suggests to the subconscious Will, that one must develop the " stress," and not the subconscious Will itself. However, we both agree that " tenacious routine " brings about the result.

" The first thing to do, to insure the success of our astral projection," according to Lancelin, " is to dynamize the Will—to hyperdynamize it, in fact, so that it is overcharged and capable of bursting forth, like champagne, when the cork is removed. There are various methods of doing this. One of the simplest is to repeat to oneself many times just before dropping off to sleep, ' I have will—I have energy ! ' This must be kept up until sleep intervenes and the memory is lost. Then one may think of the next day's work clearly, in detail, and make up one's mind not to deviate therefrom, even under great pressure and temptation. This will give the subconscious Will a force that nothing else can equal. The subconscious Will thus strengthened," etc.

We can see from what Dr. Lancelin has to say that " tenacious routine " has been found by him to be a promotive factor—just as I maintain that it is—even though we disagree as to the reason *why* " tenacious routine " is really an aid to projection.

Naturally I believe Dr. Lancelin is mistaken in his belief that the subconscious Will is strengthened. If we examine the matter carefully we shall find that it is the impression made by the routine which is strengthened ; it is the rooting of the habit which becomes so strong that it bursts forth—thus suggesting to the subconscious Will to perform the action.

Imagine the subconscious Will as a locomotive, and the stress as the engineer. Now, in order to get the locomotive to move, the engineer must *cause* it to move ; the locomotive will not move of its own accord. Any of the factors which I have listed, when coming to the surface during sleep, will suggest action to the subconscious Will. The subconscious Will must obey this action.

If it were true that it was dynamized so powerfully that it could

not hold itself back, the subject would surely be in a predicament during his waking hours, for his suggestions would then amount to naught. Remember this: IT IS THE SUGGESTION WHICH BURSTS FORTH—NOT THE SUBCONSCIOUS WILL. And the suggestion may come from either the conscious or the subconscious mind.

If the subconscious Will could operate without first receiving a suggestion, how would the astral projector ever be able to control his movements? In fact, how could we control our actions when conscious? The fact that the subconscious Will moves the body does not in any sense denote that it does so because it is hyperdynamized.

It is no more necessary to dynamize the subconscious Will so that it will move the astral body than it is to dynamize the subconscious Will so that it will move the physical body. It is "suggestion" which does it—not accumulated dynamic energy. When we are conscious, and wish to move, we do not stop to dynamize the Will; all we need to do is to suggest such movement to ourselves, and we move along under subconscious Will.

And that is what happens when the subconscious Will decides to move the body while we sleep—it merely takes a suggestion from the subconscious mind. It is the *suggestion* which suddenly comes forth, and the reason we use "tenacious routine" is to impress that suggestion, so that it will come forth by night.

If the subconscious Will had to be hyperdynamized before it could move the astral body, then how could that Will ever move the physical body? The astral body has been calculated by some scientists to weigh approximately two ounces. Suppose the physical body of a subject to weigh 160 pounds. The physical would weigh 1280 times as much as the astral body. Yet we can move the physical body by a mere suggestion; and it is merely "suggestion" which causes the subconscious Will to move the astral body while we sleep, too—even though it emanates from a dream.

If there is anything which needs to be strengthened it is the conscious Will, so that we shall stick steadfastly to our routine and force its impression upon the subconscious mind. Yet even conscious Will power is not necessary, for we can cause the astral body to move "out" by an appropriate dream.

Everything we do is impressed upon the subconscious mind, and these impressions are constantly "suggesting" themselves; or at least we can recall these impressions (unless we are victims of amnesia). Now, when an act or thought is repeated and repeated, naturally it is more strongly impressed upon the subconscious mind, and naturally it will "suggest" itself more easily.

When we use our conscious Will power, and hold tenaciously to a routine, or when we like (desire) the routine so much that we hold fast to it, we impress it so strongly upon the subconscious mind that it stays there, on the surface, or comes to the surface, when

we sleep (suggests itself) and the subconscious Will is impelled to move the body. That is the main factor involved—the suggestion being realized in action. The subconscious Will obeys suggestion not unlike the hypnotized subject who obeys the suggestions of the operator.

## HOW I DISCOVERED THAT " DESIRE " IS AN ACTIVATING FACTOR

Now let us examine desires which are necessities—bodily necessities. I will tell first how I came to stumble upon the fact that desire " suggests " directly to the subconscious Will while we sleep.

One warm summer night I retired, and, as I lay in bed, I noticed that I was becoming thirsty—I desired a drink of water—but instead of getting up and appeasing the desire, I did not stir from the bed—to be truthful, merely because I was too lazy—perhaps I should say, drowsy.

So, the desire was suppressed instead of being appeased. Several times I was on the verge of rising and going for a drink, but I did not do so. Eventually I was lost in sleep. When I regained consciousness, I was in the projected astral body. It was the result of a dream—a very insignificant dream. I was dreaming that I stood beside the water-tap above the sink in the kitchen, and that I could not turn it on so that I could get a drink.

I became clearly conscious there, and my hands (astral) were on the faucet, but unable to turn it, of course.[1] There was this difference between the dream and what actually took place : In the dream I thought that the faucet was shut off so tightly that I could not turn it, but in clear consciousness I knew it was because my hands would not make direct contact with the material.

The thought dawned upon me then and there that *desire* had played some part in the projection ; so I experimented along this line and found that it was so. One must not conclude that a suppressed desire is no longer a desire ; for the suppression is merely by the conscious mind and the real desire is present in the subconscious. A suppressed desire is really an intensified desire in the subconscious mind, and it thus comes to the surface and acts as a *suggestion* while we sleep.

In the case of ordinary desire, we might continue for many days —even months—before the impression of it would be strong enough to assert itself while we slept ; but in the case of a desire which is a necessity, such as thirst, even the course of an hour will greatly impress the desire upon the subconscious mind.

You know this without my statements ; if you do not, the next

[1] To my mind, this is one of the many strong indications that an astral projection cannot be a mere dream ; for in a dream it would be the easiest thing in the world for the dreamer to turn the tap, and obtain the longed-for drink. Yet Mr. Muldoon has again and again emphasized the impossibility of doing so while projected—he could never affect matter, as he easily could in a dream.—H.C.

time you get thirsty try to suppress the desire and notice how the desire within you accumulates, until eventually you can endure it no longer! You will notice how forcefully the desire for drink asserts itself. That is just what it does during sleep—suggesting very strongly that you desire water, and the subconscious Will will be impelled to move the body, for you cannot suppress it now that you are no longer conscious.

So, if your physical body be " incapacitated " (in a condition where it will not instantly respond the moment the subconscious Will is exercised) the astral body will be moved out of the physical. Thirst is the strongest and most quickly produced " stress " which can be used in developing the phase.

Next to thirst comes *hunger*—desire for food. Fasting exerts a double positive influence upon astral projection. You will recall the first reason ; we discussed it in speaking of energy, and learned that, during a fast, a secondary source of energy is cut off, and that consequently the astral, during sleep, is thrown further out of coincidence, to " recharge " with cosmic energy the more easily.

The second reason why the lack of food is a positive factor in the projection of the astral body is that a desire for food is usually present—especially at the beginning of a fast, and this desire being suppressed by the conscious mind, is intensified in the subconscious mind—the stress growing so intense that it comes to the surface and suggests itself while the subject is asleep. The subconscious Will is dominated by the suggestion, just as it is in the case of thirst. So one can readily see the advantage of fasting, while trying to promote astral projection. I shall give some specific directions later for instigating the different " stresses " intentionally.

### THE ACTION OF THE UNCONSCIOUS PHANTOM IS GOVERNED BY THE " STRESS "

If the suggestion of " routine " come to the surface of the subconscious mind, while we sleep, and we project in the astral body, unless we become conscious and direct our movements, the phantom will go through the movements of the routine.

If the suggestion of any deep-rooted habit comes to the surface of the subconscious mind, while we sleep, and we project in the astral body, unless we become conscious and direct our movements, the phantom will enact the habit.

If a dream (suggestion) of moving upward through the air comes to the surface of the subconscious mind, while we sleep, and we are not conscious enough to direct our movements, the phantom will act out the dream.

If the suggestion of an intense desire comes to the surface of the subconscious mind, while we sleep, and we project in the astral body,

but do not become conscious and direct the movement, the phantom will try to appease the desire.

The phantom obeys the dominating impression which it receives from the mind—either mind—when it is projected! Although I have enumerated the factors which, impressed upon the subconscious mind, and coming to the surface during sleep, suggest themselves to the subconscious Will, not every factor will act in the same manner; and, as we shall see, all three groups are more or less related—dreams, habits and desires.

For instance, we may have a habit of doing a certain thing, we may also desire to do it, and we may also dream of doing it. The " golf-bug " probably realizes the truth of this! A dream can cause a habit. A habit can cause a dream. A desire can cause a habit. A habit can cause a desire. A desire can cause a dream. A dream can cause a desire, etc.

The suggestion which you want to " burst forth," as you sleep, must be one which involves movement of body, of Self—whether it comes from habit, desire or dream—or a combination of any or all of these factors. If the *habit* which " bursts forth " is one in which you have a movement of Self, the suggestion will be to that effect. If the *desire* which " bursts forth " is one which requires movement of Self, in order to appease that desire, the suggestion will be to that effect.

It requires very little reflection to demonstrate that the most powerful suggestion which could " burst forth " would be from an impression caused by more than one factor being involved in making the impression. The " shade " of the impression determines the way in which the subconscious Will acts. It might respond with determination, half-heartedly, actively, weakly, etc., depending upon the shade of the suggestion which dominated it, and the extent of " incapacity " of the physical, and the extent of energy in the condenser, etc.

Again think of the subconscious Will as a locomotive and the " suggestion " as the engineer. The engine obeys the manipulations of the engineer, and the subconscious Will obeys any suggestion from the subconscious mind, in a similar manner. The phantom, while projected, may be conscious, partially conscious or unconscious. If the phantom is unconsciously projected, it will go through the habitual act, or try to appease the desire (whatever it may be), and the subject will not know it.

If complete consciousness comes to the projected phantom, the phantom will usually respond to the conscious suggestion which it receives. If, however, a partially conscious projection results, the phantom will perform the action (according to the suggestion it receives) and the subject will dream—a dream more or less similar to the action.

The suggestion of either hunger or thirst, if active during sleep,

not only impels the subconscious Will to " go forth " and appease the desire, but very often starts the phantom dreaming ; thus a double positive force is exerted—desire and dream. The way in which hunger and thirst come to the surface of the mind while we sleep was observed even by the ancient Hebrews. They also noticed that in the dream the desire was appeased.

Thus we read in Isaiah xxiv, 8 : " It shall even be as when a hungry man dreameth, and behold, he eateth ; but he awaketh and his soul is empty : or as when a thirsty man dreameth, and behold, he drinketh ; but he awaketh, and behold, he is faint." The starving Baron Trenck, who was imprisoned in a dungeon, had many dreams in which he enjoyed luxuriant feasts.

*Now, do not think for one minute that every time you dream, the astral body projects, or that every time you project, the astral body dreams.* A strong desire may come to the surface of the subconscious mind and cause a non-projecting dream, for, although the desire to move " out " is in the subconscious Will, other factors may not be favourable. Yet the conscious mind must be partially functioning, or you would not have the dream. On the other hand, a strong desire might come to the surface during sleep, project the phantom, and the subject might not dream of it.

Strong desires and habits come to the surface of the subconscious mind every night, but the conscious mind is not functioning, even partially, so no dream results—yet a projection might result, and this very often happens. In other words, during an unconscious projection, the phantom is actually sleeping, yet, strange as it may seem, the phantom can be walking about, standing still, or lying in the air. You will recall that this state was mentioned before as " immotive projection " and " astral somnambulism."

### SEXUAL DESIRE IS A NEGATIVE FACTOR[1]

Knowing how sexual desire becomes active during sleep, it might be thought that this would be a strong activating factor, and that it would assist the body to project ; yet this is a " stress " which works against itself, so far as projection of the astral body is concerned ; for such an intense desire would become emotional ; the blood in the physical body would begin to circulate more rapidly, and " incapacity " of the physical body would not be present ; consequently the astral body would not project ; in fact it would be drawn more closely into the physical body instead of moving outwards from the zone of quietude.

The subject would be physically restless. The subconscious mind does not conceive of appeasing such a desire otherwise than in the physical body ; for it has been accustomed to this and to the body

[1] We are here considering only the copulative desire. " Affection " will be discussed later.—S.M.

being, at such times, in a reclining position ; so, suggestion, in this case, when coming to the surface of the subconscious mind by night, would pull the astral body *into*, rather than away from, the physical body.

### PHANTOM PROJECTS MORE EASILY TO A FAMILIAR PLACE

Another powerful (broken habit) factor which has a very strong activating effect upon the subconscious Will, is that of sleeping in a strange place ; that is, in a place where one is not in the habit of sleeping. You probably have no idea how inclined the subconscious mind is to move the body back to the place where it is accustomed to lie while sleeping.

### PROJECTING FROM AN UNFAMILIAR TO A FAMILIAR PLACE

When I was about sixteen, I went one day to visit my aunt who lived in a neighbouring village, fourteen miles away. That night I slept there and, before going to sleep, seemed very restless, wishing that I were at home, sleeping in the room and bed where I was in the habit of sleeping.

I finally dozed off to sleep and, shortly, I was dreaming that I was flying about with wings, in the air of my room at home, just over the bed where I had always slept. Consciousness came to me in the astral body, and I found myself hovering horizontally over the bed, at home, where I was in the habit of sleeping.

Here is another experience, in which I thought I was dead, on first awakening. I did not see my physical body lying upon the bed, as I had been accustomed to, when projected and conscious, in this particular room. The first thought, on seeing the absence of the physical body, was that I had died, and had been unconscious for some time, and that, while in that condition, the physical body had been buried.

" Where is my body ? " I wondered, " I want to find it ! " But scarcely had I thought of finding my physical body than I was back in the room—at my aunt's—where it was. You can get some idea, from this, just how slowly the conscious mind functions, in comparison with the rapidity of the subconscious. Before I had time to (consciously) remember that I had been sleeping at my aunt's home, I was back in my physical body !

In this instance, you will observe, the three factors—habit—desire—and dream—were all present. Further, I was wishing to be in a certain *place*, and, in order to appease that desire, the astral body moved to that place.

In any projection, the astral body will always " project " with much more ease to a familiar place than to a strange place ; in fact the astral body, when exteriorized and unconscious, will be found

to meander about in the subject's familiar haunts, very much of the time—going through activities which have become habitual to the subject. And this applies not alone to temporary, projected phantoms, but to permanently disembodied phantoms also (phantoms of the dead).

### PHANTOMS OF THE DEAD ARE OFTEN DOMINATED BY THE " STRESS " OF DESIRE OR HABIT

This is one of the reasons for " haunted houses " and " haunted localities." Phantoms of the dead may have " desire " and " habit " so strongly embedded within them that they will continue steadfastly in their habits and conduct, even after becoming conscious, simply because the " stress " is there, and they must work it off. It is this same stress of desire or habit, or both, which the phantom tries to work off when we sleep ; and, knowing this, we are able to force the subconscious Will to move out the phantom, while we sleep—by instilling a strong " stress " of desire or habit, or both, which will come to the surface of the subconscious mind, during the hours of sleep—while our physical body is usually " incapacitated " —and the phantom will be liberated, to work off the stress of habit or appease the desire.

Phantoms of the dead, for a time, after entering the astral plane, do not conduct themselves in a manner differing from projected phantoms of the living.[1] Some remain unconscious for a time ; others are conscious even before the astral cable snaps ; and others roam about in a dream, or partially conscious.

While in either the unconscious or partially conscious condition the phantom is under the stress of habit or desire, and does not deviate from it as long as the " suggestion " remains active. But, once conscious, he can, if he *wills* to, break off the continual appeasing of desire and the routine of habit. Yet, as a matter of fact, the stress is so strong that the phantom in many instances loiters about its familiar haunts, submitting to the urge of the stress—even while conscious.

After death, habits are unbroken, desires are unappeased—and the " stress " of them remains. The phantom goes through the process of appeasing some desire which he had in the flesh, or the habit to which he had been accustomed.

### THE UNCONSCIOUS PHANTOM SOMETIMES MOVES MATERIAL OBJECTS

You have been told that the way in which the subconscious Will responds to the suggestion depends upon the " shade " of the suggestion. Under the stress of deep-rooted habit, routine, the sub-

[1] The astral plane coincides with the physical plane, just as the astral body coincides with the physical body.—S.M.

conscious Will becomes, on some occasions, actually *determined*—it uses powerful " motivity " in every action, and this motivity, while performing a habit, is much more powerful than at other times.

This is the reason why phantoms of the dead—while under the stress of habit, in their accustomed haunts—often move objects, which their conscious Wills could not move. It is the stress of suggestion which is so powerful and deep-rooted in the subconscious mind, that it produces a strong subconscious Will response.

The *unconscious* phantom, under the stress of working off a habit, can sometimes move things which another *conscious* phantom cannot move—because the conscious Will cannot produce the " motivity," which the subconscious Will can produce, and a single conscious suggestion is not as strong as a deep-rooted subconscious suggestion.

Many " haunted houses " are thus easily accounted for. The phantom whose activities are detected there is under the stress of desire or habit ; and the " motivity " is so strong that " detection " —by earthly beings residing there—is brought about ; and the " haunter " may be unconscious, partially conscious or conscious.

Many haunted house investigators have noted that certain manifestations occur at certain times, regularly. This is because the phantom is under the stress of habit. Here is an example :

### A " HAUNTER " UNDER THE STRESS OF A DESIRABLE HABIT

I knew an old lady who lived in a room on the second floor of a house, where she spent the last years of her earthly life. She had a habit, during the last ten years of her life, of reading the Bible, regularly. Every morning between four and five o'clock she would arise, take a squeaky old rocking-chair, which she cherished, and read the Bible while she rocked back and forth—every rock of the chair producing a similar squeak.

At five o'clock she would close her Bible, then go downstairs. This routine she kept up for ten years. Finally she passed out of earthly existence. The occupants who lived in the house after the old lady's death were awakened every morning, about four o'clock, and could hear the chair, which the old lady had used, squeaking, as if someone were rocking back and forth in it.

The story circulated that the house was " haunted," and not only did occupants who lived there, immediately after the old lady's death, move out, but no one would ever move into the house after that. Although the people who moved out were not superstitious —so they said—and " did not believe in spirits," they nevertheless insisted that they heard the chair squeaking regularly, between four and five o'clock every morning !

This is given merely to show how the stress of habit in the subconscious mind will grip the phantom ; and further, how strong

motivity is, under the stress of a desirable habit. The phantom was under the *desire* to read the Bible and under the *habit* of reading it *regularly* at a certain *place*.

### AN EARLY MORNING "HAUNTER"[1]

Here is another case which illustrates how the phantom turns to its regular habits, when projected. An old man, 75, lived with his son and his son's family. All slept on the upper floor of the house, the old man having a room of his own, the husband and wife a room of their own, and the two children likewise.

The old gentleman was in the habit of rising early in the morning and lighting the stove, downstairs. He did this regularly at 6.30 o'clock, not because he was under any obligation to do so, but because he wanted to do it.

One Sunday morning, at about this hour, the son awoke upstairs and heard the stovelids rattle on the stove downstairs. He remarked to his wife that his father (the old man) was lighting the fire. Nothing unusual in that, and about half an hour later the son and his wife arose.

Going downstairs they found that the stove had not been lighted. Still they knew that they had heard the old man—or at least some one—rattling about the stove at 6.30. The wife, going upstairs to the children's room, told them not to make a commotion, when getting up, as their grandfather was still asleep in his room.

But the children objected to this, saying that they had heard their grandfather go through the hall and downstairs and heard him rattling about the stove. With the children confirming their former belief—that the old man was already up—the son and his wife went to the old man's room.

He was lying as if asleep, but examination proved that he was dead. A doctor was immediately summoned, and stated that the old man had been dead at least five hours. So they concluded that it could not possibly have been he (the old gentleman) whom they had heard and whom the children had heard.

Cases similar to this are numerous and on record. The projected phantom was under the stress of habit, and the "motivity" in such a case is powerful. I shall come back to this subject, of how the phantom may move physical objects, later.

### THE FACTOR "ENERVATION"

In the list of factors which incite the subconscious Will to move the astral body, may be found "enervation." There is no need to go into a study of this factor, for we have already learned that "enervation—lack of cosmic energy—causes the astral to move

[1] I am well acquainted with every person mentioned in this account.—S.M.

further out, into the cosmic stream of energy, during sleep. We have learned that subjects of nervous temperament move out more quickly, further and more easily.

Enervation is really a bodily condition. It is an aid to projection of the astral body. Now, if you repeat to yourself over and over again, " I have energy—I have energy—I have energy," day after day—as some authorities maintain that you should do, to promote projection—instead of aiding projection, you are actually binding your astral body tighter to the physical, for the more energy you store up the less inclined will the astral condenser be to move to a greater distance during separation.

If the nervous temperament be the best suited to projection, then is it not inconsistent to say that to build up the energy is the best method of attaining projection ? Surely it is ! It is *lack* of nervous energy which makes the nervous temperament ; and to build up one's energy by any means is only to draw the subject further away from the end desired.

The astral body does not separate from the physical body at night, during sleep, because it has too much energy—but because it has not enough ; that is the reason why we go to sleep. If it were strength of Will and accumulation of energy which caused projection of the astral body, the sick person would be unable to project ; but this is precisely the opposite of the known facts. Now I have the greatest of respect for all of my contemporaries in this field, but I believe that their theories of " good health " and " accumulation of energy " are honeycombed with inconsistencies ; and I am dogmatic in my " subconscious stress " theory.

## CHAPTER X

### DETERMINING THE PROPER "STRESS" TO USE IN DEVELOPING

NOW that we understand what it is that impels the subconscious Will to move the body, while we sleep, all that it is necessary to do is to develop one of the factors strongly enough so that it will come to the surface, or stay at the surface, of the subconscious mind, after we go to sleep.

In choosing the factor one wishes to use, one should not select the first one he thinks of, but should first of all resort to analysis, and see if it be the factor suited to his individual case—one which would not be too difficult to develop in the subconscious mind—one which would be in harmony with the laws of projection, and one which he has already strongly developed, instead of creating an entirely new one, etc. Ask yourself questions such as the following: Have I a desire which I dream of appeasing frequently, or which grips me forcibly in my waking hours? Will it require movement of the astral body in order to appease it? Is it a sex desire? (If so, do not use it—it will not permit passivity of the physical body.) Is it a desire for revenge directed against some one? (If so, do not try to develop it.) Have I a habit which I like? Is it a desirable habit? Do I dream of it frequently? (This merely shows you that it is strongly rooted in the subconscious mind, and suggests itself while you sleep.) Is it part of my routine? Do I dislike my routine? etc.

The object of asking oneself questions such as these is merely to enable one to determine which factor would be the best for development—the one which would fit your particular requirements the best. If you have learned the requirements for astral projection, you will be enabled to select the factor more scientifically, so to speak. It is not for me to dictate which factor you select in trying to develop, but my advice would be to try "thirst," for several reasons.

First, why go to the trouble of developing a habit of tenacious routine, working probably weeks in impressing it strongly on the subconscious mind, when you can impress "thirst" there in a few hours, with little effort? Second, thirst *must* be appeased; the subconscious knows this, and will resort to anything to get the body to water—so it will move the astral out with determination, if it cannot move the physical. (I shall give the formula later.)

### INCAPACITY—THE FUNDAMENTAL DIFFERENCE BETWEEN ASTRAL PROJECTION AND PHYSICAL SOMNAMBULISM

Before any specific instructions can be laid down for you to follow, it is necessary for us to study another aspect of the process. We know that the subconscious Will does not only have to become possessed of the idea of moving the body, but that the physical body must be " incapacitated."

After we learn how to quiet the physical body we shall come to the instructions for combining both " stress " and " incapacity," which must be done in order to produce the desired effect—projection of the astral body. As you will recall, " incapacity " of the physical body means that it is unusually passive, inactive—so passive that it will not respond the instant the subconscious Will tries to move the coinciding bodies.

When this happens the astral body just breaks away from the physical. If the subconscious Will attempts to move the body, just as the subject is " rising " to sleep, the phantom will project, without stopping in the zone of quietude.

If the subconscious Will attempts to move the body—that is, if a suggestion bursts forth—while the phantom is in the zone of quietude, and the physical body is not in the proper degree of passivity, the phantom slips back into the physical mechanism, and the two coinciding bodies will move. The subject may be partially conscious or unconscious ; he may act out what he is dreaming (if partially conscious) ; may appease a desire, may enact a habit, etc. This is *physical* somnambulism, and in it the subject may become conscious, just as he can in astral somnambulism.

The only difference is that the physical body is incapacitated in one case, and is left behind ; while, in the other case, the physical body is not incapacitated and moves along also. A study of somnambulism will help us to appreciate the significance of astral projection, for we can see the similarity—can see that there is but one factor determining whether it will be the physical body which moves or the astral alone which moves. That factor is " incapacity," and there is a specific method of bringing it about at will.

Before going into this method, let us first observe the similarity between the cause and continuation of physical somnambulism and the cause and continuation of astral projection. The cause, as has been pointed out, is, in both cases, the rising to the surface of the subconscious mind of an impression—which acts as a suggestion to the subconscious Will—the nature of the impression being a habit, a desire or a dream.

Once the phantom is projected, or once the subject begins to walk in his sleep physically, the condition of the mind is the same. The physical sleepwalker can act out the dream which is in his mind—so can the astral somnambulist. The movement of the somnambu-

list is so certain that, if observed, one would be struck by the controlling intelligence.

If the somnambulist encounters a person, he will either pay no attention to him, or at once that person will become a part of the dream—if the subject is partially conscious. In the astral body, acting under similar conditions, should the projector in a dream encounter other individuals—either earthly or in spirit—they likewise at once become characters in the dream. Recall the dream in which I was shooting Indians (Exp. No. 11). Recall that " Little Priest " stood nearby !

One writer has stated that he knew of a man who went to bed, wondering if he had locked the door of his shop ; and that the man was subsequently stopped by a policeman close to the shop ; he was walking thither in a somnambulistic condition.

We can see how this impression remained upon the surface of the subconscious mind, and activated the subconscious Will while the man slept. Had he been physically incapacitated the astral body alone would have travelled the route to the shop—rather than the physical.

You may say : " This is not a case in which the impression is caused either by desire, habit or dream." But it is ! So far as the dreamer's mind was concerned, the *habit* of locking the shop-door was apparently broken. There was also a desire to know whether the shop was unlocked, and if so, to lock it.

You will find by analysis that *all* somnambulisms and all astral projections are caused by the same fundamental factors—desire, habit or dream, of the proper type. Even though, by studying the actions of the sleepwalker, one can find no clue which leads him to accept this belief, there is somewhere to be found the clue which leads to desire, habit or the proper dream.

Now a strong habit may project the phantom, or put the sleepwalker into action, and so may a dream-suggestion, even though it leads him away from the fulfilment of the habit. This is what generally happens, too. The subject is always dominated by the strongest suggestion in the mind at the moment.

As an illustration of this, suppose one should go to bed hungry, and the desire for food should come to the surface, or remain on the surface, of the subconscious mind. If the desire were strong enough, the suggestion " food " would be given to the subconscious Will.

If the subject were not physically incapacitated—and did not become conscious—he would begin to somnambulate. If he were physically incapacitated he would project—under the dominant suggestion " food." If no dream-suggestion occurred, or if a dream occurred which suggested eating (as it would in all probability) the subject would continue under the dominating impression, and might go to the cupboard, to a restaurant, to a bakery, etc., depending upon the ***relative thought*** which food brought up in the mind.

If, on the way to fulfil this desire, he should encounter, in a partially conscious condition (that is, in the dream) something which would bring a different impression to his mind, he might forget his desire for food and begin to do something else.

Suppose he were projected, or physically somnambulating, under the suggestion " food," and that the relative impression was of the bakery, and that he was journeying to the bakery. Now, on the way, suppose he should pass the bank, where he transacted business and kept his money, and where he was in the habit of going very often to deposit his earnings. This suggestion might dominate the one he was following, and he would try to enter the bank instead of continuing to the bakery.

If he were in the astral body he would pass right through the door of the bank, go to the teller's window, make his deposit, then walk out again, following the course he usually followed when coming from the bank, after making a deposit. If he were in the physical body, in a somnambulistic condition, he might go up to the door of the bank, dream that it was closed, turn around and start home again. He would be following the suggestion which he derived from the mind which guides his movements—just as it is suggestion which guides our movements while we are conscious.

Walsh writes : " In certain persons the sleepwalking attacks vary very little. Every word, gesture or other act occurs at exactly the same time with each performance, just like a drama on the stage. Should the attack be terminated abruptly the dream-drama will, with the next attack, begin at the point where it was broken off."

" This point is illustrated by a case of Charcot's. His patient was a newspaper man, who, during somnambulistic attacks, believed he was a novelist. After he had written two or three pages, these were taken away from him and the attack terminated. In the next attack he would begin to write at the point where he left off."

Once again we see desire (to write) and habit as active causes. Thus we see that physical somnambulism and astral projection rest substantially upon the same foundation. The difference consists merely in whether or not the physical body is active enough to cling to the astral during the performance.

### AN ASTRAL PROJECTION WHICH WAS CAUSED BY THIRST

Just as, under the dominating suggestion of hunger, the proper subject may either physically somnambulate or be projected in the astral body, and may go to the cupboard, restaurant, or bakery, so will the same type of person go to the water faucet, or to a stream, or to any place where he can appease the desire, if he be under the suggestion of " thirst."

When first experimenting along this line—that is, when first voluntarily inducing the desire for water, before going to sleep—I

was successful at the very outset in producing projection of the astral body. To strengthen the desire-stress I would prevent myself from drinking for some time before trying the experiment, and at the same time aggravate the desire by thinking of drinking, gazing at a glass of water, putting it almost to my mouth, and then refusing to drink it.

Before retiring, I would force myself to swallow about an eighth of a teaspoonful of salt. This was an ordeal, as you may well imagine, but think of the " stress " which was put upon the mind by doing this ; imagine the desire for drink which was accumulating even after sleep intervened.

The first projection—by means of this method—in which I became conscious was a dream projection. I dreamed that I was walking along a dusty road. It was a sweltering hot day. I was thirsty, but could find no place to get a drink. I pulled off my shirt and tried to moisten my mouth with the perspiration which it contained.

My thirst was increasing. I was becoming weak and blinded by the sun, when finally I reached a farm-house. There was a windmill ! I hurried as fast as I could to the tank below it—but it was dry ! I looked up at the wheel above me and saw that it was not turning, and, knowing that it would pump water if the wheel turned, I began to climb the structure, intending to stand upon the platform at the top and turn the wheel by hand, and thus pump some water into the tank, then descend and drink it.

I began to climb up the ladder of the windmill. Just as I reached the top, the wheel began to turn rapidly and, catching my clothing, threw me outward through the air. I was glad (in the dream) that I was flying through the air, for I could see that I was speeding toward a river near my home, and that I should probably get a drink there. Soon I was by the river and on my knees drinking. It was at this moment that I became clearly conscious, and I found myself in the astral body on the bank of the river—which is less than 100 yards from my home—at a spot where I often sit when fishing.

You will notice the various elements in this experience, which affect projection. There was the desire for water ; there was the dream of going upward (up the windmill) ; of moving outward (as the wheel caught my clothing) ; of awakening at a spot near the river, where I had been in the *habit* of fishing.

By instilling the stress of thirst, I produced several recurrences of the earlier experience which I have given—in which I woke at the water-tap in the kitchen with my hands (astral) on the faucet. Remember that when you once become conscious in a certain place in the astral, you will probably again become conscious in the same spot, under similar conditions.

### A PHYSICAL SOMNAMBULATION WHICH WAS CAUSED BY THIRST

The following incident was related to me, and illustrates how the " stress " of thirst may cause physical somnambulism, as well as astral projection. A man of middle age, who had not been in the habit of drinking much water, gradually developed an intense desire for drink. By day he would drink immense quantities, and finally he began to get up in his sleep and do so also.

He would rise from his bed, in the somnambulistic condition, slip on his shoes, go downstairs, put on his hat, take the pail out to the well, fill it, and then come back into the house again and drink. This performance was kept up every night regularly.

A physician who was called to observe the case pronounced it a " nervous affliction," but his tonic for the nerves did not stop the sleepwalking. Finally another doctor was appealed to. The second physician came several nights to observe the man's movements, and noticed all the details.

He concluded that it was the desire for drink which caused the man to somnambulate in this manner, and, after examining the man carefully, discovered that he was suffering from a bad case of gastritis, which is always accompanied by intense thirst. By curing the gastritis the man's intense desire for water disappeared, and the nocturnal activities also ceased.

If one experiences an intense desire for wrongdoing, a criminal desire, which he is forced to suppress, and the desire bursts forth while he sleeps, should he somnambulate physically, or project in the astral body, he will attempt to appease that desire.

Walsh says : " As a rule the acts of the sleepwalker are harmless and in accord with his experiences or inner nature. Somewhere I have read of a clergyman, a most upright character by day, who by night was a thief ; and of another individual who resembled Mr. Hyde, made famous by Stevenson. We may attribute these cases to very powerful dreams, or to strong impulses which the individual was able to repress by day."

And Dr. Walsh is correct ; it is the suggestion which bursts forth while the subject sleeps, and whether the subject projects in the astral body, or whether the physical body clings on to the astral, during the performance, depends solely upon one factor—" incapacity."

### HOW I DISCOVERED THAT INCAPACITY IS AN IMPORTANT FACTOR

Let me tell of another discovery which I made, while in search of the causes which brought about my early projections, and you will learn thereby one of the main reasons for " incapacity." Being of an inquisitive nature, after experiencing several conscious projec-

tions, I concluded that there was a *cause*, that the seeming miracle could not possibly happen unless behind it there were certain factors which promoted it ; and within myself I was annoyed, since I could not at once find the cause.

Several prominent Spiritualists, to whom I wrote, informed me that no one knew any specific causes for astral projection ; that it was a *gift ;* that the Hindus were especially gifted with the ability, etc.

So, after retiring at night, I would wonder if I should go out in that phantomous body ! I remained awake for hours, thinking of this strange reality upon which no one could enlighten me. I would drift into the hypnagogic state, visualizing projection, thinking projection ; in fact the experiences which I had encountered seemed to have gripped my every thought after I went to bed at night.

And to experience such a reality and yet find no one who would believe me—that was the dismaying part ! My associates—yes, even members of my own family—ridiculed the very suggestion of such an " impossibility," as they called it. I was pronounced a " dreamer," and said to be " off in the upper story."

The scorn which I received from others hurt me. I would cry, often, after going to bed, to think that no one would place any credence in my claims. If I could find the causes, I reasoned, and could make them known, perhaps others would believe in the phenomenon. So, within me, arose a determination to learn what brought about the projections. You have already been made familiar with some of the findings which I then made. This is how I made the discovery that " incapacity " of the physical body is essential.

One night I lay awake in bed and had been concentrating, in a quiet mental mood, upon different parts of my body. My mind came to rest upon my heart. I noticed that it did not seem to be beating at the speed it should, when normal.

Next day I went to the doctor and had the organ examined. It was beating but forty-two times per minute, but was steady. He gave me a box of strychnine—a cardiac stimulant—assuring me that this would correct the condition. He added, however, that occasionally in his practice he had come upon similar cases—one man, whom he named, having a pulse which was in the forties also.

Now, for almost a year prior to this, a week seldom passed by that I did not experience a projection in some form ; and every night I could notice the astral body rising out of the physical, in the hypnagogic state, causing me to " jump." I believe I mentioned once before that persons who have been troubled with sinking, sliding, rising and falling sensations and " jumps " (repercussions of body) are relieved when their physicians give them a remedy to regulate the heart's action.

And here is the reason why a heart stimulant will relieve the condition : The heart activates the physical body. If the heart be

slow, the body (when at rest) becomes more passive than when the heart-beat is normal or fast. The astral body always withdraws into the zone of quietude during sleep. When the physical body is normally active, the astral cannot withdraw until it becomes passive. Unconsciousness usually intervenes before the astral body emerges from the physical; and the body becomes passive before the astral rises out of the physical.

Now, if the heart be below normal, the physical body becomes passive enough for the astral body to move out of it shortly before consciousness is lost, and the subject notices the astral body's movement. Give the subject a cardiac stimulant, and the physical body will not become inactive enough to allow the astral to rise until long after unconsciouness has intervened; and, further, the stimulant holds the astral body very near the physical body.

Recall, now, what was said regarding enervation. When the astral condenser is run down, the astral moves out of coincidence more rapidly than when it is holding a fair amount of energy. That is why the subject who is nervous (lacks nerve-energy) experiences symptoms similar to those of the subject whose heart-beat is below normal—when entering sleep.

A heart-beat below normal has the same effect as enervation—it allows the astral body to move out of coincidence before the subject has lost consciousness. Imagine what would happen if the subject were lacking in neuric energy and possessed a heart-beat which was far below normal at the same time! Well, that is just the condition which I was in!

I stated that before taking the cardiac stimulant, which I procured from my doctor, I had experienced a projection in some form almost every week, and the primary stages of projection every night. No sooner had I begun to take the heart stimulant than all trace of the phenomenon disappeared—even the primary stages. I gave this a thorough trial, taking the pellets for two months, and became firmly convinced that "passivity" of the physical body is a necessary requisite for producing the phenomenon of astral projection.

I stopped taking the pellets. In a few days I observed that the rate of my pulse was dropping, and it was not long before I was again experiencing the things I had formerly experienced. Then I made another discovery. I could control my pulse-rate by means of my mind! After retiring and relaxing, I would concentrate upon my heart, and, in less than two weeks I could speed up the heart-beat or slow it down at will.

It was not long before I succeeded in keeping the heart at its normal rate, without the use of the stimulant; but the ability to reduce the pulse-rate also enabled me to induce complete "incapacity" of the physical body at will. I shall later on give you the instructions for doing so, in order that you too may be enabled to induce this necessary condition.

### SOME POSITIVE MINOR FACTORS

But, while realizing that the two major factors of astral projection are " proper stress of suggestion " and " physical incapacity," you will, while concentrating upon these essentials, realize that there are numerous minor factors which contribute to the two major ones, and will learn to include every possible promotive element. I shall now enumerate some of these, and you will no doubt be able to think of others.

The correct temperature for the experiment is extremely important. If the temperature in which you attempt development be too cool, you will harbour a mental disquietude. If it be too warm, you will likewise be uncomfortable—thereby preventing passivity and relaxation. Further, the warmth of the body will aid the heart in circulating the blood more freely, which tends to prevent " incapacity." The ideal temperature is one in which the subject is " cool but comfortable."

Anything taken into the body which produces a stimulating effect —liquor, medicine, food—will exert a negative force, mostly because the stimulant works against " incapacity."

Although the emotions should be calm, the mind should not be, as is commonly supposed. One can retire when greatly troubled in mind, and that very condition of being may create the proper " stress," which stays at the surface, or comes to the surface, after sleep intervenes.

Of course, with hypnosis, when the " suggestion " comes from the operator, instead of from the subject himself, placidity of mind is essential. In the type of projection we are now studying, the mind of the subject himself acts in the same manner as the mind of the operator, in hypnosis.

In self-projection, the suggestion comes from the subject's own mind. In projection induced by hypnosis, the suggestion comes from the mind of the operator. If, in fact, the mind were calm, no suggestion would come forth during sleep ; consequently no projection of the astral body would be brought about. The vital factor in projection is the " stress " of the mind.

The conscious mind can be greatly troubled before the subject goes to sleep, and the " stress " which is there continues to stay at the surface of the subconscious. Recall the incident of the man who went to bed, worrying, thinking that he had left his shop door unlocked. This " stress " remained on the surface, even after he had gone to sleep, possessed his subconscious Will, and he arose in his sleep and went to the shop to lock the door.

If you have formed the opinion that the mind must be calm, in order to produce projection of the astral body, you will be forced to revise this idea, for passivity of mind is a sure way to *prevent* projection.

The sleeping quarters in which the subject sleeps should be far from disturbing noises. Noises have a tendency toward interiorization and physical alertness. There is nothing new in this assertion, for everyone knows that when a sleeper is to be awakened, noise is one of the surest ways of arousing him.

However, if the phantom has been projected out of the physical body for some distance—outside cord-activity range—noise is as apt to awaken him in the astral body as it is to awaken him in the physical body. In attempting development, however, the subject is not apt to make a complete long-distance separation at first, and therefore " sounds " are undesirable.

I have noticed that it is the *unusual* sound which usually awakens the phantom. The tick of a clock, the draughting of a stove or furnace—sounds which have become familiar and pass unnoticed—do not seem to affect the experiment. Naturally a country environment is more suitable to the experiment than a city environment, in so far as the " sound " element is concerned.

Anything and everything which contributes to the comfort and relaxation of the body which can be instituted, during the attempt at astral body projection, should be put into use. It is advisable to use as little bed-covering as possible, for sometimes extra weight upon the body will induce peculiar psychological effects during sleep.

The weight resting upon the body may cause the belief—during sleep—that the subject is under some massive structure, or that he is smothering, causing dreams to that effect and not infrequently arousing the emotions. But this is not all that heavy bed-clothing is liable to do. Several times, when within cord-activity range, and conscious, I have noticed that there seemed to be some indescribable weight resting upon me—as if something actually pressed upon me ; it was as if my breathing did not satisfy my desire for breath.

Again, I have had dreams wherein I seemed to be standing up and trying to walk, while some massive weight rested upon my head ; and I have awakened from these dreams and found myself projected and within cord-activity range, and still the weight seemed pressing me downward. Observation convinced me that this sensation, of being under a great weight (while projected and within cord-activity range) was caused by the weight of the clothes resting upon the physical body.

Thus, heavy bed-covers are not only apt to induce a dream which will prevent the suggestion (for projection) but will actually suggest the idea of going downward, under weight, to the projected phantom.

There is yet another way of looking at this matter. Might not the heavy bed-coverings give to the subconscious mind the idea of smothering, or cause a dream of smothering, which would set-up the desire for air, causing the subconscious Will to move the body out-of-doors to appease the desire for air ? Of course it could ; and

if the physical counterpart were " incapacitated " the phantom would move out. Just another cause of so-called " spontaneous projection "—which always has some fundamental law behind it !

It would not be advisable, however, for any one to endeavour to produce a projection of this sort at will—by trying to smother himself into a desire for air—for in trying it, he might " take the air " permanently !

The clothing of the body can bring about results similar to those just mentioned. During the time of the experiment it is advisable to wear nothing which can be dispensed with. Wearing nothing is better than wearing something. Tight fitting clothing is most undesirable, for it is not only uncomfortable but shuts off the blood circulation. While it is desirable to slacken the circulation of the blood, it is unwise to prevent its circulation.

The less restrictions of this sort the better. It is not that the astral body cannot pass through the clothing or bed-covers, for it can easily pass through a brick wall or a steel vault, but clothing and other such restrictions produce a psychological effect which is not altogether desirable. With little or no clothing covering the body, during the experiment, a psychological effect of " freedom " and " lightness " is produced, which is a powerful factor in strengthening the sensations peculiar to projection.

One can quite understand how such sensations would counteract the sensations of projection, which are lightness and freedom. The sensation of being held down will hold the phantom down ; likewise the sensation of lightness will affect the phantom in a similar way—even instigating dreams which have a pulling-out effect upon the dream body. So much for the clothing element. It is well to remember that " weight " upon the body—from clothing or anything else—is an unfavourable condition for astral projection.

Projection of the astral body can take place while the subject is seated in a chair—but lying in the horizontal position is greatly to be preferred. Those hours of the night which one has allotted to sleep will probably be found the most satisfactory. There are many reasons why this would be so. When you retire at night you put away thoughts of wordly activities until the next day ; whereas, if you attempt projection during the day, you will say to yourself, " I'll just lie down for a while and see what I can do ; then get to my work again," etc.

There are so many reasons for practising the phase at night rather than during the daytime, that it would seem almost a waste of time to try to enumerate them all—and they should be self-evident by now. At night there are not so many influences to distract your attention from what you are concentrating upon, and you will find that you can think of Self (which is important) with much more ease at night than during the day.

Although projection of the astral body can take place at any

time, I have noticed that, as a rule, it occurs several hours after the subject has been sleeping, and usually after midnight. It is only natural that this should be so, for during sleep the physical body becomes less active ; further, the outside world is more liable to be in a state of quietude, after midnight.

One of the most certain ways of insuring the projection of the astral body, and especially a projection which is conscious from the outset, is for the subject to go to sleep, sleep several hours, and then begin to project in the astral body, just as he is becoming conscious—that is, while he is in the hypnagogic state emerging from sleep.

This is the time when astral catalepsy is commonly met with. It is often several seconds before one can move, physically, when in this condition ; first, because the physical body is very passive ; second, because the phantom is cataleptic ; and third, because the " motivity " may be outside the body. This is a favourable time for conscious projection—which, of course, can be brought about by suggestion.

Lying upon the right side or upon the back are the two positions best suited to astral projection, although it *can* take place regardless of the position of the body. Lying upon the back has always produced the best results for me, and you will probably find that this position is especially favourable, if you are trying to produce exteriorization in the hypnagogic state, on entering sleep.

The sensation of floating and of rising upon the air are more easily produced by lying upon the back. One reason for this is that the blood is prevented from circulating freely along the spine, with its many nerves, thus deadening one's feeling of contact with the bed. The sensation, regardless of where it primarily originates, is decidedly what is wanted for producing astral body uprising—provided, of course, you enjoy the sensation.

You will notice, too, that while lying upon the back it is easier to note the sensation which is produced when the astral body moves into the zone of quietude. Many people cannot go to sleep while lying upon their backs for this very reason—because they have the sensation of floating just as they are about to lose consciousness, and have slight repercussions.

Many people, when undergoing this, will ejaculate a more or less distinct word or syllable concurrently with the repercussion, and will have a breath-taking feeling in the pit of the stomach. Terrifying as the experience may seem to the subject at the time, it is usually amusing to him afterward when he thinks it over. Others become so terrified that they will jump out of bed before they can stop themselves.

There is on record the case of a woman who experienced the astral body's movement as she was " rising to sleep," and repercussed with a shriek. She jumped out of bed and ran outside before the

terror left her. Coincidentally with the repercussion she would always shriek. She stated that, as she was going to sleep, " something " would get under her and push her up into the air, then let her drop.

She thought that it was her physical body, and noticed that this took place only when she lay on her back. What actually happened was this: The lady experienced the movement of the astral body, as she was about to go to sleep; this frightened her and she repercussed with a shriek. (She ran outside, she said, to get air.)

The astral body seems to rise more quickly when the subject is lying upon his back, and it also seems that one has a tendency to cry out more frequently during a repercussion. Hey! Wow! Ouch! and Oh! are utterances likely to be shrieked out at such a time. Another common sound is as if one had been struck a vigorous blow on the abdomen—so vigorous that it forced the air through the vocal cords, causing a loud grunt.

If you are one of those who " just cannot sleep " upon your back, because of unpleasant sensations such as those mentioned, there is a good chance that you will experience conscious projections. But you must suggest to yourself that you like the sensation, and practise projection as you are entering sleep, *e.g.* by means of the elevator dream. It is not as easy to achieve success if you lie upon the left side or upon the stomach.

### REPERCUSSION NOISES

Slight repercussions, accompanying natural sleep, or even the more severe repercussions—like those experienced in falling dreams —will often be accompanied by a peculiar noise which seems close to the ear or inside the head. A very common one is " pop! " as if a toy balloon burst close to the ear.

Another is a loud " sizz," and sometimes a sound inside the brain, causing that organ to vibrate. Another is a crackling sound, not unlike the noise made by an electric spark when the positive and negative posts of a battery are touched together. This sound is often heard just at the take-off of a projection, as well as at the moment of re-coincidence, and seems to be in the head, near the back part of the skull.

Still another commonly heard sound, at the time of re-coincidence, is a " zing," as if a string were tightly drawn through the head and then struck, as one might strike the strings of a guitar. At other times the subject may hear a distinct word uttered; it seems very close to the ear, and even, at times, as though the word were spoken right inside the head.

The striking thing about these sounds is the way in which they can be *felt*—yes, actually felt—moving about inside one's head;

one's brain seems to shake like the diaphragm of a drum which vibrates when it is struck, and resounds.[1]

On one occasion I was projected and was standing about ten feet from my physical body. A dog began to bark, in the street. I heard the dog barking with my physical ears, but could *feel* it in my astral head! This is very difficult to explain, but is precisely what occurred. It was as if my ears had been projected, and I could feel the sound of the barking inside my (astral) head.

You may have heard of persons who could smell colour. Sounds, too, can evoke colours. Carrington has touched upon this subject in his book, *Higher Psychical Development.* It is interesting to know, too, that at times, during astral projection, the subject may see out of different parts of his astral body, *i.e.* he may lie upon his back in the air and see what is taking place below him—while looking in the opposite direction with his eyes!

Usually, force of habit compels the projector to use his eyes, but this is not absolutely necessary in all cases. I have never known this to be true, however, outside cord-activity range—although it may be. There are persons who can do this in the physical body. I personally know a man who seems to have the ability to see out of his forehead.

A. J. Davis, in commenting upon his first experiences along this line, says: "Having tightly secured my bodily eyes with handkerchiefs he (the operator) then placed the book on a horizontal line with my forehead, and I saw and read the title without the slightest hesitation. This test, and many experiments of the kind, were tried, and repeated; and the demonstration of vision, independent of the physical organs of sense, was clear and unquestionable."

Lombroso and others have recorded many cases in which persons have been able to see by way of the solar plexus, completely independent of the physical eyes. There are times when the projected phantom can also see things which are many miles away; but as a rule the phantom will instantly move to the spot.

## "LIGHT" A NEGATIVE FACTOR

The astral body will separate from the physical with much greater ease in total darkness. Although "light" has a tendency to bind the astral to the physical more securely, it is true that projection can be accomplished regardless of this fact; but, as a rule, only the most advanced student will be successful in doing so.

Perhaps, knowing this, you may believe it best to attempt development in total darkness, and it is true that many occultists advise

[1] One is here reminded, of course, of the "head snapping," so frequently noted in the case of Mrs. Piper, just as she emerges from trance. This has been discussed at considerable length by various researchers, in the *Proceedings* and *Journals* of the S.P.R., and elsewhere.—H.C.

this ; but, for my part, I should never offer such advice, for there are many reasons why total darkness is not the most suitable condition for the amateur.

Perhaps you will say, " Oh yes, I know why. It is because one wouldn't be able to see if one were exteriorized." No, that is not the reason, for once you are exteriorized, and your sense of sight working, the room, which was dark to your physical eyes, is no longer dark—for you are using your astral eyes, and there is a " foggish " light everywhere, such as you see in your dreams, a diffused light we might call it, a light which seems none too bright, and yet is not too dim, apparently sifting right through the objects of the material world.

Have you ever gone to sleep in total darkness, then awakened, and not been able to comprehend where you were ? Do you recall what an unpleasant effect the bewilderment of the situation had upon your mind ? You will remember that you had no sense of direction—thinking that your head was where your feet should have been, or that the bed was turned around, or that the door of the room was not in the place where it should have been, etc.

Most people have at one time or another experienced such an awakening, in total darkness, when they have lost their sense of direction. One friend told me that he awoke one night, in total darkness, and tried to find the door of his room, and that he was so bewildered that he went in a direction directly opposite to where the door really was, and ran into the dresser. He opened the drawer of the dresser and tried to crawl into it, thinking that he was opening the door ! Yet he insists that he was entirely conscious at the time. He then began feeling round the walls for the door, which he eventually found.

Suppose, *e.g.*, you go to bed with your head at the head of the bed, your feet at the foot of the bed, the window to the right, the door to the left, the dresser to one side, etc ; in other words, you go to bed consciously oriented and aware of your position. You go to sleep. Later you awaken and think you are lying in a different position to the one you really occupy ; you have lost your sense of direction. Why ?

Do you think it is because you cannot see in total darkness, and that this has caused you to lose your sense of direction ? Why does not your consciousness, which told you your true position before you went to sleep, direct you to the door which is to your left ? Do you think this is because of lack of vision ? If so, why do you not become bewildered in your direction when you go into a dark room ? Here is the solution of this problem :

You might go to bed, consciously aware of your position ; in fact you could get up again before going to sleep and go out of the room with your eyes closed—simply because you " know " your true position and do not need to see. Why is it that, after you have

slept for an interval, you sometimes believe that you are in a different position to the one you really occupy ? You can get up and walk to the place where you think the door is, and find the dresser instead. What has become of that consciousness which " knew " where you were formerly, and could take you from the room with closed eyes ? Well, this is what happens oft-times :

When you go to sleep, the astral body rises out of the physical, and can lie at a different angle than the physical. The senses, during sleep, are keen, and impress the fact upon the mind that the body is lying at a different angle. When you awaken, in the physical, the impression made by the astral body having been at an angle to the physical is in the mind, and of course you think that you are lying at a different angle than you really are, and, being unable to see, you cannot prove or disprove the matter.

Thus, you get up and start toward the spot where you think the door is, and run into the dresser instead, etc. And you will remain under this impression until you can prove, by sight or feeling, that you are under a delusion.

Another way of explaining this point : Stand a person in the middle of the street, blindfold him, and yet he will know which way he is going—because he was conscious of the direction before being blindfolded. He does not have to depend upon his sight, he " knows." But blindfold him and whirl him around, and he will lose his sense of direction. And that is how the movement of the astral body, during sleep, can cause the subject to think that he is, in the physical, where he was in the astral.

While sleeping in total darkness, we are liable to awaken, thinking we are in a different position to that in which we really are, and give the matter no thought and go to sleep again. If one in this condition of mind—thinking he is in a different position to the one he really occupies—has an extensive projection, and suddenly something happens which starts the astral speeding back to the physical, the subconscious will land the astral body at the spot where the subject *thought* he was, and not directly into the physical mechanism.

Should a falling dream accompany the fall of the astral body, the subject will think he has been smashed into pieces and have a terrible nightmare—before the subconscious mind can discard the suggestion which it took from the conscious mind and realize the fact (within itself) that the conscious suggestion was a mistake, and that the physical body was not lying in that particular spot. Of course, this is the unusual, but the mind can actually delude itself and can work within itself, as it were. No one knows *positively* what the mind can do. I believe there are a few cases on record where persons have experienced falling dreams in which they were smashed into pieces on hitting the ground or what not. I have experienced a few of these particular dreams myself, and attribute the causes to what I have just pointed out.

Still another undesirable result of developing in total darkness is a sort of reluctance in the subject's mind; and this is markedly true if he has ever undergone the terrifying experience of having a violent repercussion in total darkness, with his sense of direction missing. If there is anything which is truly unnerving it is to experience a violent repercussion, accompanied by a terrifying dream, and then be unable to see or realize one's true place of reclination, after becoming conscious.

My advice, especially to the beginner, and more especially to the subject of high nervous temperament, is always to permit enough light to enter the sleeping chamber, so that you can immediately discern your true position, in relation to other objects in the room, the instant you awaken. If there is anything you do not want to do, it is to lose your sense of direction, for this not only has its physical effects, but often affects the astral body as well, and can even influence the subconscious mind. You will find, I am sure, that a dim twilight is the best possible light condition for the practise of astral body projection.

### AN INTERIORIZATION CAUSED BY EXCESS LIGHT

An interesting little experience I once had, involving the " light " element, may be given here. The room in which I usually sleep has a window which is directly in line with the street-lamp. Lying in bed, I can see the light through the window, and it in turn casts its rays into the sleeping-room. Sometimes the lights are turned on at a later hour than at other times, by the local electric company—depending upon the time of year, etc.

One night I retired when the light was not on, and was succeeding in producing a conscious projection. I had moved upward, out of the physical, to a distance of about two feet. Just at this point, on came the lamp, flooding the room with light! And down went the astral into the physical with a " zing " and a repercussion. I believe that this was the longest " zing " sound I ever heard, and it felt as if my brain, inside my skull, were trembling—as if I could *feel* the noise.

Have you ever heard the steel run along the length of the string on a Hawaiian guitar? That is exactly like this sound, which often accompanies interiorization. From this you can see the detrimental effect of too much light. It might be of interest to add, here, that many people who suffer from nightmares have found that, by sleeping in a lighted room, they have been able to avoid them. So much for the *light* problem.

Carrington, quoting Lancelin, has these additional factors listed, which influence astral projection; and, as my own experience has not dealt with them, I give them for what they may be worth, in influencing your own development.

*Humidity :* The air should be dry and clear, barometer high.

*Atmospheric electricity :* If high, this is prejudicial to the experiment.

*Sex :* This should preferably be male for the projector, female for the recipient or " seer " of the phantom.

*Sitters :* If possible, projector and seer should be alone.

What has been stated concerning " sitters " is only of interest when the experiment is undertaken in collaboration, that is, when one is attempting to appear to a seer, or where the subject believes that the presence of some sympathetic friend, at his side, would be beneficial to his success.

You will find, I believe, that, as a rule, imparting any information to others as to what you are attempting to do will do you no good ! About the only time when others can be of assistance, unless they are mediumistic, is when they are asleep ! It reminds one of the saying : " You're a good boy, Johnny, when you're asleep."

I cannot attempt to explain *why* the presence of others sleeping near the projector seems to give him strength, but I know positively that this is a fact. And I also know positively that the presence of others, awake and near the projector (unless they are mediumistic), tends to exert a repelling force to projection, regardless of how quiet they may be.

### TELEPATHIC REPERCUSSION

Here is a little experiment which I first came upon by chance, then tried it intentionally on two different subjects, and attained similar results. One lazy afternoon my brother, who was then twelve years old, was lying upon the bed, intending to take an afternoon's nap. I thought I would follow his example and lay down beside him.

There was a space of about one foot between us, and we both were dozing off to sleep—I thinking of astral projection unconsciously ; not intending to project but just thinking in a relaxed condition of mind of that seeming miracle which I had so often experienced.

My mind was far from tense, far from thinking of the one who lay beside me. I recall that I was just thinking how the astral body moves out of the physical in a casual manner. Thoughts relating to the phase naturally followed, one after the other. Then came the thought of how the body often repercussed. And no sooner had the thought entered my mind than my brother had a violent repercussion.

If this had happened but once we might call it coincidence, but when it happens repeatedly there is some foundation for the belief that the mind of another person can influence the movement of the astral body. So, in order to see if this occurrence were mere coincidence, I tried the same arrangement again, and procured the same result.

Then I tried a variation of the arrangement, using mental effort. I would lie down beside my brother, about the time he was ready to go to sleep, and, by an effort of Will, I would try to " bounce " the astral body back into the physical, after forcefully suggesting in my mind, for some time, that he was out of coincidence. But this did not " work." The forceful, conscious thoughts did not have the same effect as the casual and calm—I might say unconcerned—thoughts, of projection and repercussion.

I have tried this same experiment on two friends since, and have found the result to be the same. Casual and calm thoughts of separation and repercussion produced repercussion, while wilful and tensed thoughts had no apparent effect.

It is possible that the subject, while going to sleep, was in a receptive mood, and that the rising of the astral body into the zone of quietude, being in harmony with the thoughts issuing from my mind to that effect, brought about an attunement in which the mind, in the astral body, received the impressions from my mind (by telepathy) ; and that, when my thoughts turned to repercussion the astral body would fly back into the physical.

I am firmly convinced, for my part, that almost any two people can produce this repercussion, by doing exactly as I have said ; and if the subject, attempting astral projection, wishes to have some sympathetic friend try to assist him, I believe that this would be the best possible exercise to attempt first, as it " registers," we might say, when the minds are in attunement, and thus the two are able to find the route to more extensive experiments. I will give the exercise again, precisely as it should be followed :

The subject and his helper should lie side by side upon the bed, or wherever the experiment is to be tried. It is best to attempt it at night, when one really intends going to sleep. The subject must not think of what is being done, merely going to sleep in a natural way. The assistant centres his mind upon the fact that the astral body of the subject is rising out of the physical body.

There must be no tension in the mind of the assistant ; he must merely visualize, in an unconcerned manner, the astral body of the subject moving out of the physical to a distance of three or four inches—just as the subject is " rising " to sleep—and he must not try to force the thought, allowing the vision to bring its own relative thoughts, which concern the astral body, and eventually the thoughts of repercussion. At this last thought, the subject should repercuss.

Those who are interested in things occult will find that they will have little difficulty in producing this. The attunement between the subject and his assistant comes about when the subject is " rising " to sleep—performing the very act which is in the mind of the assistant.

From then on the mental condition of the assistant is what counts for results—he merely holding the thought and vision of the subject's

astral body being in the zone of quietude, and then changing the thought to one of repercussion. It will be found that the repercussion is not severe enough to cause discomfort for more than an instant.

However, my advice is to attempt astral projection without the assistance of anyone, once you know exactly what to do. When you do this, you develop a stronger self-control, a sort of self-mastery over the situation, and will not be influenced by the conscious or unconscious thoughts transmitted from the minds of others.

I have always found it difficult to project when there were others near me. One of the first thoughts one has, when he becomes conscious in the projected astral body, is of the physical body. When one is projected the very first thing he does, when he senses anyone moving near the spot where the physical body lies, is to interiorize.

In fact, that is what I have always done, and I believe that any truthful projector will admit that he has a mistrust of anyone who approaches his physical body, while he is projected. For many years I would never attempt a projection unless I were in a locked room, and I have found that, in doing so, I gained an inner sense of security.

You will find it to your advantage to try this. If it is necessary for you to have a " seer " partake in the experiment, let the seer stay in the next room, and have it understood by everyone that they are to keep " hands off." Even go as far as Christ went when he said to Mary, " Touch me not." Perhaps you did not understand the significance of this, or why one should go to such extremes ; but if you ever experience a conscious projection, all these seeming irrelevancies will be self-evident to you.

Do not talk to others of what you are trying to accomplish. This is a valuable tip. Perhaps you are not aware of it, but if you are really desirous of producing a projection, keep the desire locked up within yourself ; this " stresses " it and the " stress " promotes projection. Talking of projection somehow relieves the " stress " within you.[1]

[1] This is, of course, strictly in harmony with the teachings of " New Thought," which also emphasizes this point.—H.C.

## CHAPTER XI

### HOW TO INDUCE "INCAPACITY"

DURING natural sleep, we know that the physical body is "incapacitated" more or less; but in order to make this incapacity more pronounced, the heart-beat must be slowed down. I have already explained how I stumbled upon this fact, and that I devised a method of voluntarily slackening the rate of the pulse. Incidentally the exercise for slowing the pulse also causes concentration and relaxation—thus eliminating the necessity of special exercises for each of these factors.

The first thing which you are to do, upon retiring for the night (or upon retiring at any other time), is to assume a comfortable horizontal position, preferably upon your back. If you cannot possibly tolerate lying upon your back, then lie upon your right side. I am presuming that you are now reclining in a horizontal position, upon your back, with your hands lying at your sides.

First, take a deep breath; hold it for a second, then try to force that breath into the pit of your stomach, so that the diaphragm bulges out at that point. Then exhale, forcing all of the air out of your lungs. Repeat this about six or eight times. This is for the purpose of relaxing the solar plexus. A word of advice, in this connection, from Mr. Carrington's book on Yoga will fit in nicely here:

"It is very essential to feel the relaxation of the solar plexus so that you can consciously feel that it 'opens' like a flower—just below the spot where the ribs divide. If that be tense, it will stop your development until you can relax it. The thing to do is to concentrate and get enough 'control,' so that you can feel it, and then you can relax.

"The plexus itself is like a great octopus; it is the biggest nerve-centre in the body, aside from the brain, and is the ruler of the 'sympathetic system,' the digestive and other vegetative functions; so, for that reason, the stomach should not be full when these Yoga exercises are undertaken, because it would press against the plexus and against the heart. That is one of the reasons why it is very important that the stomach should be empty, and the food very light."

Next: Close your eyes and picture Yourself in your mind. Now, starting at the top of your head, think of your scalp and try to move it by tensing the proper muscles. Next think of your jaw and tense

and relax it a few times. Next think of your neck ; tense and relax the muscles in it a few times. Next your upper arms ; then your lower arms ; then grip your fists and relax them. Then, starting at the base of the neck, go downward, thinking of each part of the body in turn, and trying to tense the muscles at each particular spot, until eventually you are tensing and relaxing your toes—like a cat tensing and relaxing its paws, while purring.

Now, concentrate upon your heart, not with tension of mind, but think of that organ with relaxed thought. You will presently notice its pulsations, and be able to feel them at that spot in your chest. Keep your mind centred upon these pulsations, until they are very pronounced, until you can both feel and hear them distinctly.[1]

These are the same pulsations which you feel in the back of your head, when you are projected and within cord-activity range, and they are, in fact, the only genuine physical feelings you possess, while projected, unless you feel the weight of the bed-covering over you, etc. That is, when within cord-activity range, a duplicate sensation permits the pulsations to be felt, as they are in the physical counterpart, and as you can now feel them by concentration upon your heart-beat. (The easiest way is to lie upon the left side, but not the preferable way.)

After you have acquired the ability to lie still, and both feel and hear your heart-beat within your chest (which you will, no doubt, acquire in one or two trials), your next step is to be able to feel and hear the pulsations in any part of your body—by concentrating upon that particular spot. I am now assuming that you are lying according to my instructions, and while in a relaxed condition of mind can both feel and hear your heart pulsations.

Listen to them (the pulsations) closely ; they are going thump—thump—thump—thump. Now shift your centre of concentration to your neck. You can feel your heart beating in your neck—thump—thump—thump—thump. Now that you can feel the pulsations in your neck, shift your thought to your cheeks and you will soon feel them there. Just as soon as you have pronounced pulsations in your cheeks, then go to the top of your head and centre your thought on that steady—thump—thump—thump—thump. Now you feel them there!

Now that you can feel the pulsations in your scalp, shift your thought back again, over each particular spot—the cheeks, the neck, the chest, and keep on going downward. Now you can feel them in the pit of your stomach. Do not shift your concentration until they are very pronounced. There they are—thump—thump—thump. Now you can concentrate a little further down, in the lower abdomen. That is an easy place to feel the pulsations—almost as easy as feeling them in your neck.

[1] Remember, you do not feel these pulsations with your hand. Keep your hands at your sides. You must feel the heart within you, pulsating.—S.M.

Now that they are perfectly plain, you can concentrate upon your thighs, both at once. There; you feel the thump—thump—thump. Now concentrate upon the calves of your legs, and as soon as you can feel the pulsations regularly and plainly, concentrate upon your feet, the very soles of your feet, and you will be able to feel your heart-pulsations very plainly, in your feet—just by thinking about them.

Now go back to your calves again. There, you feel them. Now go back to your thighs again. There are the pulsations. Next concentrate on your right thigh and forget about the left one. See, you can feel the pulsations of your heart anywhere you concentrate. The next time you have cold feet (literally) try to increase the circulation in your feet by doing what you have just done![1]

If you will concentrate upon the *medulla oblongata* region, and cause the pulsations to be felt there, you will know exactly how the pulsations feel at that point (through the astral cable) to the projected phantom.

One word of advice before going further. If you are a victim of heart disease, do not attempt astral projection, for the heart is a vital factor, and often runs very low during a projection; and, as you know, the welfare of the physical mechanism, during the projection of the astral body, depends upon the function of respiration. On the other hand, if your heart is reasonably sound, there is nothing to be alarmed at in this suggestion.

Now that you have the knack of feeling your heart's pulsations in any part of your body, through concentration, the next step is to be able to reduce the speed of the pulsations, which is not difficult to do. What is desired, in astral projection, is a *slow* and *steady* heart-beat. During your concentration upon the organ, assume that *you* are one intelligence and that *it* is another, and that it can understand your thought and obey it; for that in reality is about the true situation. The heart is controlled by an intelligence behind it, the subconscious intelligence. Your thoughts, your concentration, can be considered another intelligence. So, if you desire to decrease or increase the speed of the heart, assume that it is governed by intelligence.

Perhaps you have tried to drive thoughts or directions into your subconscious mind, and have afterwards said to yourself, "How do I know whether or not my suggestions convinced the innate intelligence?" Well, with your heart, you *can* tell.

If you concentrate upon it, thinking that it is beating slower and slower, or faster and faster, as the case may be, and it obeys your suggestion, then you know that your suggestion has reached the controlling intelligence. And further, if you know the mood your conscious mind is in, when it is able to control the heart, then you

[1] It is also possible, by proper concentration, to withdraw the blood from different parts of the body.—S.M.

know what mood that mind should be in at any other time, when you wish to sink thoughts into your subconscious mind.

Many people become annoyed when they think that their subconscious mind will not obey the very first conscious direction it is given. Many do not like the job of repeating and repeating over and over an affirmation before the subconscious mind will obey. But think a minute ! What would happen if the controlling intelligence did act upon the very first affirmation ?

Suppose you should think your heart had stopped, and suppose the innate intelligence should immediately obey that suggestion ? Wouldn't that be a fine mess ? Fortunately, the subconscious mind is not so easily controlled ; yet it is not very difficult to persuade it to slacken or speed up the heart-beat.

To resume : We are now supposing that you are lying upon your back, relaxed, with your arms at your sides, and that you have acquired the ability to feel your heart's pulsations in any part of your body. Now you are concentrating upon your heart again, and if it is not steady you are to tell it, in your mind, that it *is* steady, and you are to catch the rhythm of the proper beat, and beat time in your mind, concentrating upon the thump of the heart at the proper rhythm. Keep this exercise up until your heart is beating steadily.

Now, if it had before been unsteady, and you have steadied it, or if it be naturally steady and healthy, you are now ready to concentrate upon a slower beat. Think only of these pulsations. Concentrate upon these pulsations, which you feel in your chest, in your heart. Beat time to them in your mind, even allowing your head to move slightly at each beat, if it be inclined to. After keeping up this true rhythm for several minutes, begin beating time—in your mind—just a little slower, thinking that the heart is beating a little more slowly.

Do not stop concentrating in order to determine whether or not the heart *is* obeying your suggestion, for you will be able to know this fact in your mind. Continue your concentration, in this manner, until you have the heart beating at the speed at which you wish it to beat. This is not nearly as difficult to accomplish as you might think, and most people, without a doubt, will be enabled to do this after a very few trials.

One cannot say definitely how slowly the heart should beat in order to induce a fair degree of physical " incapacity." You will recall that my heart-beat, when experiencing projections regularly, was forty-two pulsations per minute. This speed could never be considered dangerously slow, and yet it brought about passivity of the physical to an unusual degree.

Of course, the pulsations of the heart usually are less per minute while we are asleep, than when we are awake ; so that if my heart were beating at forty-two per minute, while awake, it must have

been considerably slower while I was asleep. It is the circulation of the blood, you understand, which enlivens or on the other hand produces torpor in the physical body—in other words, the degree of its " incapacity."

The normal heart-beat, of course, can be said to vary more or less in different individuals ; and, while the physical body naturally is " incapacitated " to some extent during sleep, it is obvious that a reduction in the pulsations, of ten or fifteen below normal will incapacitate the physical mechanism still more profoundly.

You can determine your own condition of passivity far better than anyone else can do so for you. You can reduce it amazingly, so much so that it can scarcely be detected in its beating. If, before going to sleep, you should feel yourself becoming chilly, when you should not be, or believe that you can feel air blowing lightly upon your legs or arms, you have the evidence of " incapacity " which will be profound when you *do* sleep. You do not, however, want to be cool to the extent of discomfort. Try to hit upon some arrangement whereby you can be both cool and comfortable.

On the other hand, if you do not fancy the "slow heart " idea, and would prefer to try the experiment with the usual degree of passivity you possess during sleep (with a normal heart-beat), you can do so and still not be immune to success ; for, as you know, many projections take place in this degree of physical calm. Naturally, the greater the incapacity the greater the chance of success ; and it is for this reason that I have given the instructions for producing more profound incapacity.

The zone of quietude, in natural sleep, is governed very much by the condition of the physical body ; the more lively the physical, the closer will the phantom stay to coincidence ; just as it is governed by the amount of energy stored in the condenser, the astral body. Profound incapacity *plus* enervation, and the phantom could move two feet out of coincidence as you enter sleep.

On the other hand, if you go to bed without being tired, having an abundance of energy—plus physical enlivenment—you may not be able to go to sleep ; and, when you do, the phantom might only discoincide a fraction of an inch from the physical. Go to bed with enervation, but without physical passivity, and the phantom might move but six inches out of coincidence, etc.—depending upon the factors involved.

As a rule, the phantom moves upward more and more as sleep becomes more and more profound. As one " rises " to sleep, the phantom may rest but two inches out of coincidence ; but, after sleeping for several hours, the phantom may be one foot out of coincidence, because the physical body had gradually become more passive. Most projections take place after the subject has slept for several hours, for this reason.

After you have gained the knack of slowing down the speed of the

heart, you will be surprised at the way in which that organ responds to your directions, and you will be able to reduce your pulse-rate in a few moments. After you have practised the exercise and can control the organ at will, then do this. Speak to the heart. Say, for example, " Heart, you are now to beat fifty times per minute, and do so until further notice ! "

You will be amazed to find that this organ will keep going at this speed, until you tell it to do otherwise. It is just like hypnotizing the controlling intelligence behind the heart. But do not give the heart this direction, then grab your watch and say, " I don't believe it is doing it," as you time it to see, for this offsets the suggestion you have just given it. If you insist on timing it, do so with the belief that the heart *is* beating fifty times per minute.

Heart control is, as far as I know, the only sure way in which voluntary " incapacity " can be produced, and in practising it you are unconsciously promoting " consciousness of self "—one of the most essential requisites in projection of the astral body.

Always remember to amass all the factors which are favourable to the incapacity of the physical body that you possibly can—just prior to your attempt to project the astral body, regardless of the method you use to impress the subconscious Will. So much for " incapacity."

### DEVELOPING A CONSCIOUSNESS OF SELF

In order to be a successful projector, you should centre your mind upon yourself ; study yourself, get inquisitive about yourself, try to know yourself. There is only one person just like *you* in the whole world, and that is—YOU. Stop studying other people for awhile, and begin to study yourself. You do not have to look ninety-two million miles away at the sun in order to find something to marvel over ; the sun is no more mysterious than you are !

When you begin to investigate yourself, in this manner, you will wonder that you knew so little about yourself before ! Several years ago, I believe it was in *Physical Culture* magazine, I read an article by a well-known writer, who stated that the majority of persons had no idea what their bare backs look like ; they had never seen their own spine in a mirror ! Yet these same people believe they know themselves !

In astral projection, a " consciousness of self " is highly important ; so begin now to study yourself. Here is an exercise which I believe brought me successful results, and you will find it invaluable as an aid to astral projection :

Place a chair before a mirror, for you are now about to try to bewilder yourself *with* yourself. In this exercise, you are to study yourself so intensely that you almost go to sleep while doing so, and lose your understanding of which is the real You.

I am assuming that you are now comfortably seated in an arm-chair, facing your reflection in the mirror. Do not think of the mirror, and do not believe that you are looking at a reflection ; try rather to convince yourself that you actually *are* where the reflection is ; that you are not in your real body at all.

Now begin to scrutinize yourself carefully, trying to find things about yourself which you have never recognized before. See the true colour of your hair, the true expression of your eyes, the true shape of your nose. See that cheekbone, those few whiskers on your chin, the lumps on your forehead, the little ridges around your nose ! Yes, there is enough to keep you busy looking at and studying yourself for some time ; so keep it up !

Now that you have given yourself a concentrated examination stand up in front of the mirror and look directly into your eyes. Keep your eyes centred on the eyes in the reflection. Blink when you are inclined to, but keep your eyes on the eyes in the mirror. Are you growing unsteady now ? Are you swaying slightly from side to side ? That is what you should do.

Now sit down again in the chair and gaze directly into the eyes in the mirror, keeping your stare concentrated upon those eyes. As you do this, repeat your *own* name over and over, distinctly and monotonously. This has a very subtle effect upon the mind. If, after a while, your eyes seem to be getting dim, or misty, do not let this distract your attention, but keep everlastingly gazing into your own eyes.

In your mind, you are to believe that the reflection in the mirror *is* the real *you*. You are not to remember the fact that you are sitting in the chair ; believe only that the real *you* is the reflection in the mirror ! You are seeing Yourself, but the real *You* is in the mirror ! Try to go to sleep with this in mind, and with your eyes centred upon the eyes in the mirror.

This delusion of self " rattles " the astral body, for it puts the idea in the subconscious mind that the reflection is the real You ; and after you go to sleep the suggestion to that effect is often strong enough to " possess the subconscious Will " to move the astral body over to the place where the innate mind thinks you really are.

Remember, it makes no difference how true the suggestion coming from the subconscious mind really is ; if the mind is deluded by the belief that you are at the spot shown in the reflection, it impresses the subconscious Will to that effect. You can try this at night if you wish to, intending to go to sleep in the chair ; or you can practise the exercise until you are " dog tired " ; then jump into bed and go to sleep at once, keeping the vision in mind.

Needless to say, in this exercise, you are to use your own eyes, in the mirror, as you would a crystal ball. It would be a good idea, also, to read up on how to develop crystal gazing, and apply it in

this exercise, for space cannot be devoted to that subject here. This is an excellent exercise, involving the specific requirements of astral projection.

### DYNAMIZATION OF PROJECTION

One of the strongest aids to projection of the astral body is " realization of astral body phenomena " ; that is, an understanding of the true facts—of the actions of the astral body, the causes for these actions, etc. These must be firmly fixed in mind. Sometimes the realization will suddenly burst upon you, and you will wonder how you ever missed such obvious realities before ! Some of the readers of this book may, perhaps, open their eyes to these phenomena of Self after studying it, and will almost immediately begin to notice symptoms of astral body activity which had hitherto passed them by without a second thought.

Read about the phenomenon, think of the phenomenon, and practise the phenomenon intensely, if you would become a projector ! Root an understanding of the phenomenon in your mind so deeply that it becomes a part of your life. Become so bound up in the study of astral projection that you will become almost irritable if you are interrupted when thinking and studying and learning about it.

That is the big secret in making yourself " express " the phenomenon. Remember, I am now telling you of another method of causing the astral body to project, that is " by stressing astral projection in your mind." This is the direct method ; and when it becomes a part of the subconscious mind, the mind is obsessed by the knowledge that the astral body can exist apart from the physical, as well as in coincidence with the physical, and the mind sees, therefore, no reason why the astral body should not be outside the physical.

Do you see the significance of this ? You are to so thoroughly saturate your subconscious mind with *astral projection* that it creates a stress of astral projection in your mind. You do this by way of the conscious mind, through tenacious *study of the art—practise of the art—thinking of the art.* Have one great ambition, to project your astral body ! Become wrapped up in this one ambition, and you are not only creating a strong desire—which the subconscious mind (which now knows all about projection) tries to appease—but you are creating a tenacious habit, and will often begin to dream of the phenomenon.

This will be especially probable if you go to bed reading about it, and go to sleep with it in your mind. Mark this—if you ever begin to dream of astral projection (that is, dream that your astral body can and does do these things) you are positively sure to experience a projection of the astral body. How could you have dreamed of

the actual phenomenon until now, for you did not fully understand it ? Perhaps you never knew you possessed an astral body ! But now you can saturate your mind so thoroughly with the understanding of the phase that you have a clear vision of it and can become so profoundly interested in the matter that it will be a part of your very life, and you *can* dream about it.

I know, positively, that dreaming of astral projection will cause the projection of the astral body. Even a dream of projection, brought about by the fear of projection, will pull out the dream body. I shall now explain how fear exerts both a negative and positive effect upon projection, depending upon the circumstances under which the fear manifests.

When I first experienced conscious projection of the astral body, I'll admit, I used to be afraid, not during the projection—that is the strange part—but before going to sleep. The wonder of it gripped my mind beyond words ; gripped me more than anything else ever gripped me.

I somehow conceived the idea (mostly as the result of hearing others tell about it) that fiends, murderers and all sorts of devils lurked on the astral plane, waiting to get into people ! One prominent Spiritualist informed me that some devil might influence me while projected, or that he might get into my physical body and prevent me from getting back into it again !

I admit that I was frightened—so frightened at first that I was afraid to go to sleep at night. I had the whole phenomenon firmly fixed in my mind, and would always begin to think of it, to vision it, just as soon as I went to bed, because of my fear that I should project and would be apprehended by some astral monster !

And what did this fear do ? It made me project all the more, for my mind was so saturated by the knowledge of what took place, and intensified by fear—fear which externalized my neuric energy, as it does everyone else's, making me still more subject to extensive separations—that, no sooner would I fall asleep than I would be dreaming of projection.

And every single time the astral body would be pulled out by the suggestion coming from my mind. Many times I would become conscious, emerging from the dream state ; and many times I would merely dream the action out—with the body participating. Repercussions were a nightly occurrence. But the fact which baffled me the most was this : Why was I so terribly frightened when in the physical, or when first awakening within cord-activity range (which would cause repercussion) while, when free—that is, when waking outside cord-activity range—I would have no fear whatever ?

This was one of the observations that impressed me the most forcibly—why the fear disappeared. It was like a player before a football game, or a prizefighter before the fight began, dreadfully fearful and nervous, but suddenly losing all fear and becoming

composed. Yet that was the way I experienced it.[1] After a while I became so accustomed to projection that I began really to like it; the devils and astral fiends did not seem to be so concerned about me after all, and they were not, so far as I could see (when I *did* happen to see anyone), very different from the people I had always known.

As the fear of projection left me, I noticed that the projections themselves began to occur less often. And as desire replaced the fear, I again noticed that I was becoming more subject to them. I now know that *fear* and *desire* produce the same effect in the subconscious mind, carrying the suggestion of astral projection into sleep, or bursting forth in the mind while one sleeps. My subconscious mind had been fairly saturated with the knowledge of what my astral body could do, and by the desire to do it.

And that is how you too can develop yourself. Simply dynamize the subconscious mind with the true knowledge of, and desire for, astral projection. With your mind so dynamized go to sleep. You can saturate the subconscious mind with this knowledge and desire by way of the conscious—think projection, practise projection, and read of projection, over and over again.

Go to sleep reading about it. Concentrate, on going to sleep, on the route which the phantom will take when projected. This latter statement is very important, and I have found that once the mind is dynamized, it is one of the best possible forces tending toward success. But you could not have done this before, for no one had ever before told you the route which the phantom invariably takes in projecting, until you read it in this book.

Henceforth, whenever "dynamization of projection" is mentioned, it simply means the saturation of the subconscious mind with *the knowledge of and desire for* projection of the astral body. And you cause this saturation of the subconscious mind by way of the conscious mind, the conscious Will.

### WHAT IS "WILL"?

What is the conscious Will, you may ask? Allow me to quote C. Franklin Leavitt:

"A lot of nonsense has been written about the cultivation of the Will. Most books on the subject get a person nowhere, for they do not explain the process of Willing.

"We have a habit of thinking that 'to Will' means making oneself do something, getting into action, effort.

"It does mean making oneself do something. It means getting into action—MENTALLY. It means effort of—THE ATTENTION.

[1] The reader can rest assured that the actual projection of the astral body is anything but what the imagination believes it to be. It is the suspense in the mind which is unpleasant, not the actual projection. No doubt this is true of permanent projection (death) also.—S.M.

OLD CHINESE PRINT, SHOWING THE PROJECTION OF THE ASTRAL BODY, AND THE CORD OR CABLE BINDING THE ASTRAL TO THE PHYSICAL BODY

William James points out that this is all Will amounts to—ATTENTION—simply to hold the attention upon a certain thought or idea until it fills the mind, and crowds all other ideas out of the consciousness.

" You will have little trouble making yourself do a certain thing, if no other idea is allowed to stay in your mind. For the ideas which impel one to ACTION are those which dominate the consciousness—those which possess the attention. . . . Think resolutely and determinedly. Make plans for carrying your thoughts into action. Concentrate. Shut out all opposing thoughts. In time you will find yourself acting in accordance with these thoughts."

After you have acquired this " dynamization of projection," after you have your subconscious mind completely saturated with the knowledge of and the desire for projection of the astral body, then your hardest task is over. But remember, above everything else, that your mind must be dominated by this knowledge of and desire for that which you seek ; then the stress of it stays at the surface of that mind, while you sleep. You have the knowledge of the art, and the desire stimulates the subconscious Will, performing the projection.

### TYPICAL DREAMS OF PROJECTION

" Dynamization of projection " should produce a dream of projection, and always will if the astral body is in a partially conscious condition, and the " stress " (the stress of projection) is active during sleep. The substance of the dream of projection will depend upon the degree of understanding of projection in your mind ; therefore, it is of vital importance to have a thorough understanding of the phantom's actions and of its route, after separation.

Now do you see the fundamental principle of dream control—trying to dream a dream which is true, concerning the phantom ? The easiest way to produce such a dream is to have the understanding of and desire for projection take such a grip on your mind that you cannot go to sleep without thinking about it. Then, when you do go to sleep, the " stress " is still there. It is the " stress " which does the business. The stress in this case consists in suggesting the very thing you are trying to accomplish. You will remember that I stated that " dream-control " was the easiest method of projecting the astral body. Now I am telling you that " dynamization of projection " is the easiest method of dream-control, for the dynamization of a desire for and knowledge of the astral body's movement will produce the proper dream. For many years my mind was completely " dynamized with projection " ; in fact I could think of nothing but projection of the astral body, and I would have dream after dream, night after night, that I was projecting in the astral body, and in many of these dreams I would become conscious, while projected.

In the dream (the dream of projection) I would sometimes dream that I was lying horizontal just above my body (even knowing in the dream that I was dreaming ; that is the difficult thing to comprehend), and then I would dream of moving over the route which the phantom actually takes on projecting. One is so near true consciousness when he dreams that he is dreaming, and it is a dream of projection, that true consciousness cannot seem to keep from intervening. And that is how most of my conscious projections came about.

On other occasions the dream would vary. Instead of dreaming that I was rising in the astral body, I seemed to be standing to one side, watching the astral body project and then, after a while, I would *get into* the astral body—sometimes continuing to dream of being there and sometimes actually awakening in it.

There are several possible, though purely theoretic, explanations which I might advance to account for this. Thus, I once noticed that the instant I dreamed of getting into the (already projected) astral body, I became conscious *in* that body. Keep in mind that " consciousness " withdraws from the astral body when " unconsciousness " is produced. It is not the astral body's withdrawal from the physical body which causes unconsciousness. Never ! For the astral body can be *conscious* outside the physical body, and the astral body can be *unconscious* outside the physical body, and the astral body can be *unconscious* within the physical body.

Because the astral body moves into the zone of quietude, during sleep, this does not in any sense denote that the astral body's withdrawal is the cause of unconsciousness. It merely occurs in that way ; merely appears that way ; but withdrawal of the astral body from the physical body, and the intervention of unconsciousness, while usually occurring almost simultaneously, are entirely separate functions.

If we became unconscious every time the astral body withdrew from the physical, there could be no such thing as conscious astral projection. As a matter of fact, many of us can, in the hypnagogic state, when entering sleep, move into the zone of quietude—perhaps only a quarter of an inch of discoincidence—and still be conscious, not realizing the fact that we have done so, and suddenly repercuss in the physical body.

This is a very common occurrence. Because unconsciousness usually occurs when entering sleep—just an instant before we make the transit into the zone of quietude—many occultists have seized upon the idea that the withdrawal of the astral body is the *cause* of unconsciousness. But this is a mistake.

It is true also, that we can be unconscious in the physical body for some time before the astral body moves into the zone of quietude. This is especially true when the body is under the influence of some stimulant. Thus, there are exceptions to the rule as to when the

astral body moves into the zone of quietude. The rule being that it does so immediately after unconsciousness has set in.

In some persons it moves sooner, in others later, depending entirely upon the condition of the individual at the time. One can easily see that, in order to have a conscious projection—conscious from the beginning—one should be of the type, or make up, which begins to make the transit into the zone of quietude before unconsciousness sets in. This condition of the individual is brought about by several factors: temperament, incapacity, etc., as we have already seen.

Knowing that it is the withdrawal of consciousness from the *astral* body which produces unconsciousness, we might in this manner account for the dream in which one dreams that he is projected in the astral body, but is apart from that body, looking on—because the real consciousness is apart from that body. And this theory becomes still more probable in those cases when one has a dream of projection (wherein he is apart from the astral body, looking on, watching its movements) and then getting into the body—and being conscious in that body the moment he dreams of getting into it.

Now, if full consciousness withdraws from the body when the astral body is unconscious, consciousness must be partially withdrawn from the body when it is partially conscious. And in a dream of this nature—when one dreams that he is watching the astral body's movement, and then gets into it—is it not possible that a portion of the consciousness which was withdrawn from the body actually understood? Or, perhaps, even a more refined body, coinciding with the astral body, could withdraw in such a dream, and look on as the astral body followed its route; then go over and get into the astral body again.[1]

At any rate, these are the two typical dreams of projection which I had when dreaming of projection. First, dreaming that I was in the astral body, moving over the route the phantom takes while projecting. Second, dreaming that I stood apart from the astral body, watching the astral body go over the route, and that I would then get into it.

If you will think back, you will recall that I mentioned that one can sometimes see the astral body from the physical eyes, because of the circuit of sight running across the astral cable. Now, if one can see this, while conscious, why not while partially conscious, and thus dream that he is standing to one side, watching the astral body move? For my part, I believe that this is a plausible explanation of such a dream of projection—when we dream that we are watching the astral body project.

The most direct way, and certainly the most sensible way, of

[1] This would correspond, of course, to the "mental body" of the Theosophists, and might be said to afford some direct experimental evidence in favour of the reality of such a body.—H.C.

creating the proper " stress " in the subconscious mind, which will suggest itself during sleep, is the way that I have just pointed out —*viz.* " dynamization of projection." Why, I would ask you, should you go to the trouble of saturating your mind with a habit which is unrelated to projection of the astral body, merely because the stress of that habit will impress the subconscious Will, when you can saturate your mind in the same manner with the desire for and knowledge of the art, and thus be enabled to dream directly of what is occurring, instead of dreaming of some habit—*e.g.* your routine ?

### HOW TO INSTIL THE STRESS OF ROUTINE

However, if you wish to put a stress of routine into your subconscious mind, which will assert itself while you sleep, you must direct all your conscious Will-power upon this routine. You must stick with determination to your course throughout the day, never diverting from it under any circumstances.

Go to bed on time, get up on time, eat your meals on time, performing your duties regularly and conscientiously day after day, until the routine becomes a part of your very life, until your mind has crowded all other impressions into the background, and you are almost automatic in performing the routine. With your mind so saturated with the "stress " of the habit, you must hold the vision of yourself performing the routine as you " rise " to sleep, instigating complete passivity of the physical body prior to taking up the vision of the routine.

The subconscious Will will act according to the power of the suggestion. We enact habits for one of two reasons, or perhaps, in some cases, for both. These reasons are : (1) because we desire to perform the duty, and (2) because necessity compels us to perform the duty.

Granting this to be true, the " stress " of the routine in the mind will impress the subconscious Will accordingly. If you desire the routine, the subconscious Will will move the body more easily than if you were compelling yourself to perform the routine, through necessity ; which means, simply, that desire *plus* habit will dominate the subconscious Will more completely than habit alone.

Dynamization of projection is much easier to put into the subconscious mind than dynamization of a routine, for the routine is too commonplace to " grip " the mind as powerfully as astral projection—the supernormal—will grip it. To me, attempting to develop projection of the astral body by the tenacious-habit method seems emphatically the most difficult method of all ; and, if I am any judge of human nature, most people will have no inclination to stick so tenaciously to their daily, commonplace routine. *Dynamization of projection* is as far ahead of *dynamization of a routine*, in

the production of astral projection, as the steamboat is ahead of the sailboat. Yet either will lead one eventually to the destination he is seeking.

Develop a strong habit of the study of astral projection, make a routine of the practice of the art, desire the ability to project in your astral body so strongly that your mind is dominated by " astral projection." Induce complete passivity of the physical body, and " rise " to sleep, visualizing the route the phantom invariably takes, on projecting. That is the way to project at will.

You may think it pretty difficult to project the astral body, after all ; but when you stop to think that the very causes of astral projection come about unknowingly at times, it should convince you that to instigate these causes intentionally should not be such an exacting task, after all.

### HOW TO INSTIL THE STRESS OF THIRST

You will find that, in promoting a " stress " of desire, which is not directly for projection, that the desire for drink is the most easily instigated and the strongest possible creation-stress. If you think that thirst is not stress-creating, just try and see how long you can go without water ! Drink is a necessity. Thirst must be quenched. The mind becomes determined to satisfy the desire, and, in projection of the astral body, the subconscious Will acts in a like manner.

A method, and one which I have proved to be successful in promoting projection of the astral body, is the following :

First, deprive yourself of drinking for a considerable period of time before retiring—presuming, of course, that you are attempting the experiment on going to bed at night. The length of time during which you must refrain from taking liquids into the system must be calculated by yourself, as different individuals vary as to the amount of liquid required.

It is a good plan to begin in the morning, to deprive yourself of drink, and if the desire becomes too intense as the day progresses, take a sip of water now and then, temporarily to allay the desire. Toward evening, just before retiring, if the desire for water becomes too intense, take a few sips of salt-water. In this way you satisfy the desire, in some degree, for a short interval, but the desire comes back stronger than ever later on.

Also, during the day, try to increase the desire for drink, by *almost* drinking, thinking of drinking, gazing into a tumbler of water, etc. Just before going to bed, place a glass of cold water in some place where you are accustomed to getting a drink—say in the sink in the kitchen. Take a chair and look into the glass of water, concentrating upon the water in the glass.

Keep your eyes fixed upon the water, and, as you do so, centre

your mind upon your astral body, visualizing it as leaving your physical body in the room where you sleep, and travelling to the sink to drink the water which is before you in the glass. Have this vision of the route which the astral body will take in going to the sink for water firmly fixed in your mind. Repeat this mental process again and again, all the while gazing steadily at the glass of water.

Now you are ready to go to bed and to sleep. You are thirsty when you do so, but forget about the thirst and begin thinking of your heart, slowing it down by concentration upon it. If you cannot possibly go to sleep, you will then have to take another sip of water, preferably salt water, and the desire will keep on increasing even after you sleep.

But the fact that you cannot go to sleep with ease shows that the stress of thirst is very strong within you ; and this same stress—which is keeping you awake so long—is the stress which will impel the subconscious Will to move the body after you *do* go to sleep.

As you fall asleep, keep thinking of the glass of water ; keep thinking of your astral body moving out, and going to the glass of water. If you have the proper " incapacity " induced in the physical body, the astral body, during sleep, will move away from the physical, and attempt to appease the desire. The route you pre-planned will at once suggest itself and the body will travel over that route.

I want to tell you that this is an extreme exercise, and will easily move the astral body, for, as a matter of fact, the desire for water alone will move the astral body, and the mind will direct the body over a route to some place where one can drink, without pre-planning the route and place. Yet, in going to the above extreme with the exercise, you are more sure of success.

After you have practised this exercise for a while, analyze your dreams, and see whether you have had a dream which would relate to the action. You might even become conscious, while projected. But if you do not, then concentrate upon the fact (while practising the exercise) that when you get to the glass of water, you will awaken. See yourself becoming conscious, just as you touch the glass of water. Then, when you *do* project and touch the glass—at least the space where the glass is—the suggestion that you become conscious will present itself.

You can instigate the desire for food in the same manner, and intensify the desire by the same method as you intensified the desire for drink—causing the astral body to move out to appease your hunger. This is not quite so unpleasant as the thirst method. If you are a very hearty eater, this method will succeed ; but, on the other hand, if you are one of those who find little concern in eating, the " stress " created by the fast will not possess your mind so completely.

You can create your own exercise, while inducing the hunger stress, for if you do not understand the principles involved in the projection of the astral body by this time you are not yet ready to project. In speaking of development in his book devoted to Yoga, Carrington says:

"The first step is abstinence from stimulating foods and drinks. The pituitary body and the pineal gland are said to be stimulated excessively by these things, which affect the blood-stream in the brain." This is one thing, too, which you must always keep in mind, when attempting to develop astral projection, for stimulating drinks and foods work against "incapacity" of the physical body.

Mention was made, before, of the fact that certain foods are said to affect the astral body, and you will recall that some investigators have claimed that one diet has a loosening effect upon the astral body, while another has a binding effect. Be that as it may, I believe that I have tried more diets than anyone in the world, for the purpose of loosening the astral counterpart (much to my regret), and I have eventually come to the conclusion that, even if certain foods do tend to loosen the astral body, the effect is too insignificant for consideration.

It is the stress in the mind which moves out the body, and no food at all is the way to create the proper stress. I believe that you will only delude yourself if you think you can cause astral projection by certain diets—unless the diet creates hunger, just as a fast will do; or unless the diet favours incapacity, thus aiding other factors in projection. That is about all *a certain diet* can do, *viz.* aid the major factors of projection.

### PROJECTING TO WATER

When experimenting with the *thirst stress*, I had the following experience: There is a spring gurgling forth from the roots of a tree, just at the bottom of a wooded hill, within sight of where I am now writing this account. In order to get to this spring I would have to cross the road in front of the house, go about a quarter of a mile along the river to a bridge, cross the bridge, walk along the railroad track a short distance, to the spot where the track neared the foot of the hill.

I had a hobby of strolling along this route often, and, on reaching the spring, would sit down beside it. I dearly loved to drink the water from that spring (and do yet for that matter), and time after time I have strolled over to the spring, just to have a drink of its water.

Somehow I liked the spring water much better than the water in the village. So, one afternoon, I took the jar and went across the river to the spring, filled the jar and returned. That night I placed a tumblerful of the water in the sink—where I always drink when

at home—and gazed at it for about twenty minutes before going to bed. I expected to project to the sink and the water.

But, instead of projecting to the sink, where the tumbler of spring water stood, I awakened in the astral body right by the spring! The astral body had passed the sink, passed the river, and stopped at the spring, across the river. No dream preceded the awakening this time, as is usually the case. I just awoke suddenly, to find myself at that spot. Allow me to say that it is always desirable to have some dream precede the awakening; for unless it does so, one becomes agitated for a time. The dream allows consciousness to come on gradually.

## CHAPTER XII

### CONSCIOUS PROJECTION IS RARE

RARELY does an astral projector ever experience projections which are *completely* conscious from beginning to end. I know this to be a fact, not only from my own experience, but by reading the experiences of others. Most accounts of astral projections begin when the subject finds himself in a new body, outside his physical body; that is, the subject does not become conscious until he is already projected some distance from his physical body, *i.e.* outside cord-activity range.

Some projectors claim to understand just *how* they get there; others frankly admit that they do not understand the reasons why. But one thing has always puzzled me: if the projectors who understand how they do so, really *do* understand the process, why have they not made it known? I have understood this process for many years, and presumed that all students of the occult understood it more or less.

It was not until I began to turn my attention to what others had written upon the subject that I was convinced that the process was not generally understood after all. It is easy to tell people what happens, once the astral body is projected; but telling them how to cause the projection is another matter.

It is easy to say, "I will not reveal the process of actually separating the bodies," as most adepts of this phase do, under the claim that it would be giving "dangerous" information which would lead to "disastrous consequences." I have concluded that the reason why none of these sages have given the detailed process of projection is not because they are concerned as to the dangers involved, but because they do not know.

They know that certain practices will insure projection of the astral body, but they do not know *why* these practices produced the desired result. They know that they have awakened outside the physical body, but, not knowing why, they have pronounced it a "gift," or said that it was "spontaneous." And the fact that most tales of conscious astral projection begin after the astral body has left the physical, points with certainty to the conclusion that an entirely conscious projection, from beginning to end, is very rare.

And a completely conscious projection *is* rare. I believe I have

said before that, in most instances, consciousness only comes after one is already projected. And this is the most desirable way of having consciousness intervene, too, for consciousness from the very beginning permits the subject to experience certain undesirable activities which take place within cord-activity range.

However, I have produced such a projection (conscious from the very beginning) several times, and have experienced unintentional projections of this type on several other occasions. You will remember that my very first projection was conscious from the outset.

Whenever a projection of this type took place, I always noticed it did so after I had been sleeping for several hours. I would awaken between one and four o'clock in the morning, usually, and the astral body would begin to " rise," as I entered sleep again ; but, on other occasions (as in the first experience quoted), the projection would begin in the hypnagogic state when emerging from sleep.

I will tell you what takes place in each of these states—(1) the hypnagogic state, emerging from sleep, and (2) the hypnagogic state when going to sleep—respectively.

The first experience quoted is an example of what takes place when a conscious projection occurs in the hypnagogic state following sleep. One begins to awaken slowly, unable to understand where he exists, but conscious that he *does* exist somewhere. Close your eyes and seal your ears and you will have some idea of the condition which one is in just before the " take-off " in a projection.

Consciousness grows slightly stronger, and one understands that he is lying upon the bed, before he can see or hear ; and there will be a very noticeable pulsation in the back of the head. This is the heart-beat. Often this is the very first thing one does notice, even before he can understand that he is lying upon the bed.

Presently the subject will realize that he cannot move ; and if he wishes to produce the projection he must have no desire to move physically, but must think of rising into the air. But he cannot try to move up into the air by trying to use effort ; for this would interfere with the power which actually moves the body. At this time one merely lies quiet, without emotion, and thinks of moving upward.

The subject will feel as if he weighed a ton, as if he were glued down to the bed. Eventually, he will feel as if this " glue," holding him down, has lost its adhesiveness, and that he is like a balloon, when the anchor is disconnected ; he begins to move upward. Then the floating sensation is present, because the astral body *really is* floating. The subject must lie perfectly calm, enjoying the sensation of floating, and thinking only of moving upward and outward.

He will be cataleptic, as a rule, until after the power has moved him outside cord-activity range, but he becomes free from catalepsy —sometimes (after the body has uprighted) when within cord-

activity range. But he never becomes free from catalepsy while the body is in the horizontal position—he could not and remain horizontal.

All the time, within cord-activity range, the subject can feel the heart's pulsations, in the back of his head, and there will almost always be present, in some form or other, the eccentricities which you have studied and which will manifest within the range. Once outside the range of cord-activity, the phantom is free, and is possessed of the most indescribable agility and exhilaration.

This is where most people, who have experienced a conscious projection, first gain consciousness. Most of the accounts begin like this: " Once more I found myself outside my body, possessed of a freedom which I could never describe." Is not this the most desirable place to become conscious? It certainly is! There is nothing undesirable in astral projection, when one can awaken with such an enlivened feeling, and be perfectly free.

Notice that, when a conscious projection begins during the second hypnagogic state (emerging from sleep), the subject will feel the disconnection of the two bodies. But when the projection occurs during the first hypnagogic state (entering sleep) the astral body rises up so easily that the subject scarcely knows that he has moved upward until suddenly he sees this to be the case. When the sense of hearing first begins to manifest, the sounds seem far away. When the eyes first begin to see, everything seems blurred and whitish. Just as the sounds become more distinct, so does the sense of sight become clearer and clearer. There is a spot, just out of coincidence, in which, as the phantom passes upward through it, the consciousness seems to fade out to some extent; then radiate back to normal again.

I have noticed this every time. Just as the astral body leaves the physical, the consciousness grows dim for an instant; then comes back again—like an electric bulb growing dim for an interval, then again becoming bright. This spot is the place where it is most difficult to hold consciousness; and, remember, it is very close to coincidence; it is in the zone of quietude.

Producing an entirely conscious projection of the astral body is a very delicate and difficult feat, and usually one's attempt will be unsuccessful, unless his physical body is in the most profound state of " incapacity," and his emotions are absolutely calm.

No subconscious " stress " is necessary, in such a case, as the subconscious Will takes the suggestion of moving upward directly from the conscious mind. The reason why completely conscious projections only occur, as a rule, after the subject has been sleeping for several hours, is because the physical body has become " incapacitated " to a greater extent.

It is not unusual for people to awaken early, in a condition of so-called " nocturnal paralysis," which is really a cataleptic condition

of the astral body, and this is the opportune time to try to project the astral body, which then becomes merely a matter of proper suggestion and emotional calm.

I had noticed that completely conscious astral projections practically always occurred after I had been sleeping for several hours, sometimes even after I had slept the entire night, often making their appearance at six and seven o'clock in the morning. As a rule, I would suddenly become wide awake, almost always at the same hour, every morning, for six or eight mornings regularly, and then would come an awakening, at that identical time, when I would experience the projection of the astral body.

For about six mornings, at two o'clock, I would suddenly awaken, and, lying awake for about fifteen minutes, would go back to sleep again. Then would come a morning when I would awaken at two o'clock, and would have an astral projection—sometimes when emerging from sleep, and sometimes on going to sleep again.

### THE PASSIVE WILL

Have you ever had an intense desire to acquire or do something, and found that you awakened regularly, in the dead of night, with this desire upon your mind, and that you could think of nothing else? And have you ever noticed that, after you had experienced this for some time, that what you desired you oftimes acquired? When you stop to think about this, did it not seem that some influence within you awakened you, just for the purpose of allowing you to desire that which you wished?

It has always appeared so to me; and I have, on three different occasions, acquired things which I very much wanted, and which in my hours of daily consciousness, seemed absolutely beyond my reach. You will find, if you analyze this, that you will be able to conceive of doing or acquiring some of the most seemingly impossible things, when you awaken in the dead of night and think about them; things which you could never think of doing during your hours of daily thought. Take the following by way of example:

Brown desires a rise in wages. He has had this desire for some time, but hesitates to ask his employer for more money. In the dead of night, Brown awakens with his mind upon "more money." Perfectly conscious, he lies there and tells himself he will go to the boss and tell him "what's what." He will do this and he will do that. But when the next day comes, where has this strong Will, this determination, disappeared?

When Brown thinks of the resolutions he made, when drowsy, but conscious, during the night before, he wonders how he possibly could have thought of doing such ridiculous things. Next night Brown awakens again, thinking of the same thing—more money. And while he lies there—conscious, but quiet and drowsy—he again

has the strong Will, which seems almost ridiculous during the day, and his intentions to tell the boss " what's what," and demand more money, once more seem perfectly sane and reasonable.

All of us have experienced this. We have thought up things, planned to do things, determined to acquire something, while awake in the dead of night ; and on the morrow have looked back upon those resolutions as almost too extreme, almost fantastic, almost carrying Will too far ! If we had the " nerve " in reality which we had in our nightly imagination (conscious imagination) wouldn't we be brave indeed ?

You have learned that WILL is putting into action, making ourselves do something—MENTALLY ; centreing our attention upon one thing until it crowds all other impressions into the background. There is a *passive Will* and there is an *active Will*, we will say. The passive Will is the stronger, the more determined, and this is the Will which we have when we awake in the dead of night and plan our air-castles. We will call this the *passive Will* because we are in a passive condition while we are using it, when we are Willing in the night, conscious but drowsy—passive.

The Will we use during the day, which we are more or less compelled to use, we shall call the *active Will*, because we are active in body and mind. The Will we use during the day is the Will which looks back upon the resolutions, the contemplations, of the passive Will, the night before, and now thinks them too extreme.

The passive Will is the imaginative Will, but is determined and extreme in its Willing ; nevertheless, the subject is firmly convinced, while the passive Will is functioning, that its premises are reasonable. Just another example, now, to show you the difference between the passive Will and the active Will—for all this is important in producing astral projection, as we shall presently see.

I remember that, when I was a small boy, my older brother had a ten-gauge shotgun. I had always wanted to be able to tell my friends that I had shot off that gun, and how it " back-fired," etc. A boy next door one day told me that if I shot off the gun, the recoil would knock me over, and " dared " me to try it. I wanted to pretend that I was capable of handling a gun, but within me I was terribly afraid that if I *did* try to discharge it, I should get knocked over.

Several nights I awakened, thinking of shooting off that big gun, and, as I lay thinking about it, I would resolve to do the deed ; I could see myself doing it, see my friend next door looking on with envy, etc. To shoot off that ten-gauge gun seemed perfectly reasonable in the night, when I thought of it, and many times I said, " I *will* shoot it off."

But when the next day came, and I looked at the gun, the resolutions of my passive Will, my imaginative Will—all my determination, which seemed so reasonable the night before—would seem

preposterous and even fantastic. Now, if I but had the same determined Will, the same extreme Will, while active which I had while passive, there would have been no hesitancy upon my part in discharging the gun.

Of course, the active Will and the passive Will may be said to merge into one another; but, for my present purpose, we shall consider that there is a distinctly passive Will, an imaginative Will; and that there is a distinctly active Will—both conscious.

You will understand, of course, that the passive Will is by no means confined to manifesting itself during periods of wakefulness during the night; for the imaginative Will can function at any time while we are conscious. The active Will and the passive Will can function simultaneously; that is, one can be performing an action dictated by the active Will, and at the same time the passive Will can be Willing something else.

### INDUCING PROJECTION BY THE PASSIVE WILL METHOD

When we are day-dreaming we are often using the passive Will. We can be imagining, but not Willing. We can Will without being imaginative. But when we are imagining to extremes; when we awaken in the dead of night and think of performing some act, which during the day seemed preposterous, and that act seems at the time perfectly reasonable; when you say, "I will do this" or "I will do that" to your imaginings—then you are putting super-powerful impressions into your subconscious mind.

When you are serious in your suggestions as to what you will do, and when the act which you intend doing is extreme, the impression made upon the subconscious mind is proportionately powerful. Remember that the subconscious mind takes these suggestions seriously, regardless of the source whence they come; and hence, if you use your passive Will upon that which you desire—the imaginative Will, the extreme Will, the determined Will—the subconscious mind receives determined, extreme, suggestions—suggestions which it could not possibly receive from the active Will.

Perhaps you will say, "What are you trying to make us believe? That one can project merely by imagining that he can?"

In one sense, this is truer than you might think; but I am not advancing the claim that imagination alone can project the astral body. I *am* advancing the claim that passive Will, the imaginative Will, can cause the projection of the astral body. Since the subconscious mind accepts all suggestions without reasoning, the suggestions which it receives from the passive Will—the extreme Will—are accepted without reserve.

Let us go back to that fellow, Brown, who wants more money from his employer. Under the influence of the passive Will, as Brown lies awake in the dead of night, thinking about his desire, he

visualizes, imagines, sees himself going up to his employer and demanding higher wages. And all the time, under this imaginative Will, Brown sees this as reasonable, and even says, " I will do this and I will do that," really in earnest for the time being. His subconscious mind is similarly influenced, and the " stress " of the extreme determination is powerful.

Now if Brown were to continue to use his extreme Will, he would do the things he imagined that he would do. The subconscious mind, which received the suggestions, continues to hold them in that light ; and if Brown's conscious mind were to " exit " for a time, the subconscious would still hold the stress of the passive Willings.

Now that is the principle under which you work to produce projection of the astral body : *viz.* awakening in the night, under the *passive Will to project,* and going to sleep again with these extreme, determined Willings still centred in your mind.

I have told you how I used to awaken at two o'clock every morning, for many successive mornings, just before a conscious projection. Every time I awakened, it seemed to me that some power within me had purposely awakened me, so that I would think about and desire the projection of the astral body. (I would imagine seemingly impossible things concerning projection, and yet in that state of passivity, they did not seem at all unattainable, and I often said, " I *will* project, fully conscious from the start. I have done it unintentionally, and I can do it again. I will go to such and such a place," etc., allowing my imagination all the time to be accepted as perfectly reasonable).

Yet, by day, I confess that I would modify my Will, and think that I *might* project fully conscious from the start, that I *might* appear at such and such a place ; and, even though I had done so before, I doubted that I could intentionally do so again. Thus, it eventually dawned upon me that the passive Will, the imaginative Will, was the stronger Will after all, and that those serious and extreme imaginations, which seemed reasonable at the time, actually would take root in the subconscious mind, just as forcibly as my passive Will had impressed them upon it. It was thus that the first conscious astral projections were brought about.

Although I had noticed the fact that I awakened about two o'clock, morning after morning, for many days, prior to a conscious projection, and that, during the waking period, I would think of nothing but projection, the real cause of the completely conscious projection did not occur to me for several years.

I now know that it was during these periods of nocturnal wakefulness that I was using the passive Will, hyperdynamizing the desire for projection which was already in my mind. Yes, the desire was already there, it was dynamized by my knowledge of and desire for projection, and the stress of the desire would awaken me in the

night, and then I would be using the passive Will upon the very stress which awakened me, thus hyperdynamizing it, and later causing conscious projection from the beginning. And the completely conscious projection began at the hour at which I had been awakened each night.

As a matter of fact, when the " stress " of a desire is strong enough to awaken you at night, it is strong enough to project you in the astral body, without hyperdynamizing it by the passive Will ; but to awaken each night successively and use the passive Will upon the stress, the desire, actually does hyperdynamize that stress, and it will become so strong that you can then produce a projection conscious from the beginning—sometimes when emerging from sleep, and sometimes when going to sleep again.

The stress of the mind will do one of three things when it becomes strong. It will awaken the subject ; it will cause him to somnambulate, physically ; or, it will project the astral body. If the stress awakens you in the night, you can take advantage of this to use your passive Will upon it, and thus make it stronger, more dynamic than ever, and some time or other a night will come when consciousness does not appear on time, and the subconscious Will will be in the act of moving the astral body when consciousness does appear ; perhaps it is just on the verge of moving the astral body, and perhaps the body is already projected some distance.

I do not hesitate to declare that *passive Will to project, imaginative Will to project* the astral body is one of the big secrets of projecting. You can call it a process of mere imagination if you wish, but it is not mere imagination, but imagination *plus* Will to do that which is imagined.

You can never force the passive Will successfully, for the instant you try to force passive Will, it becomes active Will. You must just have the desire to project so strongly within you that it produces passive Will, which in turn builds up the stress of the desire, and convinces the subconscious mind that the visions you imagine concerning projection are perfectly reasonable and possible.

By day, perhaps, under active Will, you may think of projecting yourself, but will have your doubts as to whether you can do so ; but by night you can awaken and imagine yourself projecting, and have faith that you *can* do it—just as I had faith, at night, that I could discharge the shotgun, but had my doubts during the day, when under active Will. That determined, that extreme *Will*, which we have when awakening in the dead of night, conscious but drowsy, is the Will which promotes the projection of the astral body. Use it to obtain results !

Try to awaken at a certain hour—say at three o'clock every morning—and, if your desire for projection be sufficiently strong, your imaginative Will will dwell upon that desire. Use no *effort* of Will ; just allow the Will and the imagination concerned in projec-

tion to take their course, and fall to sleep again during the process. Do this for several nights in succession, and soon strange things will begin to happen about this hour in the morning !

### THE RESULTS PRODUCED BY DYNAMIZATION OF PROJECTION

If you believe that you have your mind sufficiently dynamized with the desire to project, and if your belief is correct, one of the following things should occur :

1. You should dream of a projection of the astral body.
2. You should somnambulate physically. (One of the indications is to awaken and find yourself just getting out of bed.)
3. You should awaken in the night with the desire upon your mind.
4. You should experience a conscious projection.

If none of these manifestations occurs, there is but one explanation. Either you only imagined that your mind was dynamized with the desire, or else you are experiencing unconscious astral projections. And let me tell you this : unconscious astral projection is a common occurrence. I believe that no one has any idea of how really common unconscious astral projection is. It is my firm belief that, for every case of physical somnambulism, there are a dozen astral projections of the unconscious type. I have experienced many conscious astral projections, and I have no idea how many times I have been unconsciously projected ; yet I have, so far as I know, only experienced two or three physical somnambulisms in my life.

As to the four different results which dynamization of the desire to project in the astral body should produce : First, should you dream of the projection of the astral body, at once try one of the methods for causing it to awaken when you reach a certain place.

Second, if you somnambulate physically, you have not yet induced the proper degree of " incapacity " of the physical body ; so you must reduce the heart-beat still more, and then, when the subconscious Will decides to project the body, the physical body will not respond instantly and will be left behind.

Third, should you awaken in the dead of night with the desire in your mind, exert your passive Will upon this desire—your imaginative Will—and " rise " to sleep under the influence of this imaginative Will. Also, be sure that you induce complete bodily passivity before going to sleep, so that you may awaken in astral catalepsy.

Fourth, should you find that none of the first three occurrences takes place, you have either a lack of desire-stress, or are undergoing unconscious projections. In this case, suggest to yourself, on retiring, that you will henceforth awaken at three o'clock every morning.

If this does not awaken you, use an alarm clock until you can form the habit of awakening at the proper time. Lie awake, in the

silence of the night, conscious but drowsy, and allow your passive Will to work upon the desire to project. Continue this night after night until the habit of doing so is established. Then, on retiring at night, induce greater bodily passivity, by slowing down the speed of the heart.

This is one of the methods I tried with fair success, remaining conscious from the beginning. With my mind dynamized with the idea of projection, I would retire at night, and reduce the heart-beat considerably before going to sleep, often it would be beating about thirty pulsations per minute before sleep came on, and this would, of course, make it still slower when sleep did overtake me.

Then I would awaken at a certain hour in the night, and, if I did not find myself without my motivity, I would allow my passive Will to take its course, and could sometimes produce a projection upon entering sleep again. But if I did find that I was lacking in motivity, I would lie perfectly at ease and think only of moving upward into the room and away.

As a rule, the astral body will be found to separate from the physical before the subject awakens, as it did in my case many times, when trying this method—aside from the " conscious-from-the-beginning " cases.

There is still another method which I have found to be good, very good in fact, and probably the most pleasant experience I ever had was obtained by this method. My mind being dynamized with the desire to project, I would awake at two o'clock in the morning, and, while lying awake—conscious but drowsy—I would think of projecting, and of waking in the room of one of my friends, some distance from my home. I would lie there, passive, my imaginative Will working upon this desire, and finally go to sleep with this in mind. And it worked! I had only repeated this process about one week when I awoke in her (my friend's) room instead of in my physical body.

She was at the time asleep, and, after standing there watching her for a while, I departed. You may say, " Why didn't you try to awaken her while you were there ? " But I in turn would ask you this : What good would it have done to try the same old experiment—of making contact with things physical ? I have tried that so many times, without success, that in my mind it seems but a waste of time, when there are so many other things to see and experience while one has the chance to do so.

I had often told my friend about projection of the astral body and explained it to her ; but although she would listen, she always had her doubts. After I discovered this relatively easy method of projecting the astral body to her side, I hit upon a plan which I hoped would get results, and convince her that I really could project my astral body. I wanted very much to convince her, and cared not whether anyone else believed me or not.

SOME TYPICAL PROJECTIONS

So we agreed upon this plan. Both of us were to awaken at two o'clock, and lie awake, conscious but drowsy. I was to think of projecting myself into her room. She was to visualize my doing so. I hoped, by this method, to use not only my own powers of projection, but also to utilize her psychic force to assist me. We were to allow our passive Wills to work upon our desires, in the dead of night, at the same time.

Several weeks passed, and during this time I succeeded in projecting myself into her room several times, and becoming conscious when there. But I had no recollection of having travelled the intervening distance ; in other words, I remained unconscious until the time when I awakened. On one occasion when I awakened, she was awake too, but did not see me.

A queer thing did happen, however. I decided, on the next occasion, to do certain things, which I would not tell her, and see if she could describe to me what I did—provided she admitted seeing me.

I accordingly went over to her dresser, put my hand upon her hair-brush, walked over to her and put my hand upon her shoulder, stood there for a few moments, then went back and placed my hand upon the hair-brush, then back to her again, etc.—repeating this about a dozen times. All the time she was apparently sleeping.

The next day I enquired if she had seen me in her room. " No," was the reply, " but I dreamed that you were there."

" What did you dream ? " I asked her.

" I dreamed that you were trying to brush my hair," she replied, " and that you kept running back and forth, trying to find the comb, and that I kept telling you it was on the dresser."

I concluded that this was very nearly a complete success—even though she were but dreaming ; however, attempts on her part to see me seemed to be unsuccessful. And then, what do you suppose happened ? I had a dream of being in her room (evidently a partially conscious projection, as I did not recall having had the dream until the next day, when I met her) and she stated that she had seen me there. Nothing would convince her that she had not seen me !

Of course, the theory of " thought-forms " might be advanced to account for this ; but then, it is no greater miracle for the astral body to be at a spot than for a thought-form to be created and seen. If the astral phantom can project by night, and influence the thoughts of others at a distance—is it not possible that many persons may have committed crimes, as the result of some criminal phantom hovering near them, while they slept, and influencing their minds to commit a crime ? It is certainly possible !

The idea that dreams are *all* caused by events met with in prior states of conscious every-day life, which are recorded in the subconscious mind, is pure fallacy. Phantoms of the dead and of the

living, thoughts of the dead and of the living, can bring about dreams, and also influence the minds of individuals—the latter being quite unaware of the fact.

And here is another point. Suppose one should project in his astral body, by night, and enter a house belonging to some one else, and that some one residing in that house should see the phantom? Do you suppose that you could induce the ordinary individual to believe that the phantom thus projected was that of an earthly, living person, like himself, who was but sleeping somewhere? Hardly!

And if the projected phantom were unconscious, the seer would say that the "spirit" he saw walked right past him, without paying any attention to his being there. Thus, there are many ways of accounting for haunted-house phenomena. And, further, if the projected phantom were unconscious, why might it not be influenced by the thoughts of those residing in the house, and do the things which these individuals conceived it doing? Might not telepathy exercise a control over the phantom's mind? I think it highly probable. For example, while I was dreaming of being in my friend's room, at the time she thought she saw me there, might not her mind have instigated the dream which I had (of being there) in *my* mind?

In any case, that is what happened on that occasion, and she stated that I came into the room through the wall, just as she was about to go to sleep, and that I paid no attention to her, as I walked about the room, finally passing out through the wall again. As time passed, with the cares and duties of everyday existence, our experimenting dropped into insignificance; but since then I have awakened several times in her room, by using the passive Will, the imaginative Will, to do so; and at other times during unintentional projections.

Why not try this experiment, therefore, if there are no reasons why you cannot try it? Arrange with some one of whom you are fond, and who in turn is affectionately disposed toward you. Both should awaken at a given hour in the night, and, lying awake—conscious but drowsy—allow your conscious passive Wills to operate upon the desire.

The one who is to project must desire to be at the side of the seer, must visualize himself moving upward, out of the physical, and speeding through the air to the seer's side; and the seer must imagine the projector doing so, at the same time. But do not forget to use your passive Will, your imaginative Will. Go to sleep using the passive Will.

The greater the affection which exists between the projector and seer, the greater the harmony and the greater will be the desire. And, as a mere experiment, some day, when you are away from some one you love, on going to bed at night, use your imaginative

Will, and desire to come back to him, or her ; visualizing yourself moving upward, out of the physical body, just as you are entering sleep. Another factor which will aid in this experiment is that the astral body usually is under the inclination to move back to the place where it is in the *habit* of residing, and also moves with much more ease from a strange place to a familiar place.

I have taken the following accounts, which are similar to those which I have just given, from Carrington's *True Ghost Stories.* Here is a case of this nature, experienced by the English investigator, the Rev. William Stainton Moses, who corroborates the following account, which is furnished by the agent :

" One evening I resolved to appear to Z., at some miles distance. I had not informed him beforehand of the intended experiment, but retired to rest shortly after midnight, my thoughts intently fixed upon Z., with whose rooms and surroundings I was quite unacquainted. I soon fell asleep, and woke next morning unconscious of anything having taken place.

" On seeing Z., a few days later, I enquired : " Did anything happen at your rooms on Saturday night ? "

" Yes," he replied, " a great deal happened. I had been sitting over the fire with M., smoking and chatting. About twelve-thirty he arose to leave, and I let him out myself. I turned to the fire to finish my pipe, when I saw you sitting in the chair just vacated by him. I looked intently at you, and then took up a newspaper to assure myself that I was not dreaming ; but on laying it down again I saw you still there. While I gazed, without speaking, you faded away."

Some occultists would contend that the foregoing case might readily be accounted for as a thought-form ; that is, that the will of the person who determined to appear was so powerful that it created his form at the place ; but as for me, I have undergone too many of these experiences, while conscious, ever to accept the thought-form theory, although I admit its possibility.

Just why experimenters should try to discard one seeming miracle by substituting another is beyond me. Is the astral body theory more difficult to accept than the thought-form theory ? Here is a typical unconscious astral projection. Another explanation advanced is that by means of telepathy, a person might impress his thoughts upon the mind of another, in some distant place, so strongly that the latter would have a " telepathic hallucination," and believe that he saw the " agent " there. I shall discuss how the mind can create thought-forms later.

In the case which follows, the initials only are used ; but the writer of the account was known to the officers of the S.P.R., who vouched for the general trustworthiness of the writer :

" On a certain Sunday evening, in November, 1881, having been reading of the great power which the human Will is capable of

exercising, I determined with the whole force of my being hat I would be present in spirit in the front bedroom of the second floor of a house situated at 22 Hogarth Road, Kingston, in which room slept two young ladies of my acquaintance, namely, Miss L. S. V., and Miss E. C. V., aged respectively twenty-five and eleven years.

" I was living at the time at 23 Kildare Gardens, a distance of about three miles from Hogarth Road, and I had not mentioned in any way my intention of trying this experiment to either of the above ladies, for the simple reason that it was only on retiring to rest upon this Sunday night that I made up my mind to do so. The time at which I determined to be there was one o'clock in the morning and I had a strong intention of making my presence perceptible.

" On the following Thursday I went to see the ladies in question, and, in the course of my conversation, without any allusion to the subject on my part, the elder one told me that on the previous Sunday night she had been much terrified by perceiving me standing by her bedside, and that she screamed when the apparition advanced toward her, and awoke her little sister, who also saw me. I asked her if she was awake at the time and she replied most decidedly in the affirmative, and, upon my inquiring the time of the occurrence, she replied, ' about one o'clock in the morning.'

" This lady at my request wrote down a statement of the event, and signed it."

Mr. Gurney (one of the authors of *Phantasms of the Living*) became deeply interested in these experiments, and requested Mr. B. to notify him in advance on the next occasion when he proposed to make his presence known in this strange manner. Accordingly, March 22, 1884, he received the following letter :

DEAR MR. GURNEY,

I am going to try the experiment to-night of making my presence perceptible at 44 Morland Square, at 12 p.m. I will let you know the result in a few days.

Yours very sincerely,

S. H. B.

The next letter, which was written on April 3, contained the following statement, prepared by the recipient, Miss L. S. Verity :

" On Saturday night, March 22, 1884, at about midnight, I had a distinct impression that Mr. S. H. B. was present in my room, and I distinctly saw him, being quite awake. He came toward me and stroked my hair. I voluntarily gave him this information when he called to see me on Wednesday, April 2, telling him the time and the circumstances of the apparition without any suggestion on his part. The appearance in my room was most vivid and quite unmistakable."

Miss A. S. Verity also furnishes this corroborative statement: "I remember my sister telling me that she had seen S. H. B., and that he touched her hair, before he came to see us on April 2."

The agent's statement of the affair is as follows: "On Saturday, March 22, I determined to make my presence perceptible to Miss V. at 44 Morland Square, Notting Hill, at 12 midnight; and as I had previously arranged with Mr. Gurney that I should post him a letter of the evening on which I tried my next experiment (stating the time and other particulars), I sent him a note to acquaint him with the above facts. About ten days afterward I called upon Miss V., and she voluntarily told me that on March 22, at twelve o'clock, midnight, she had seen me so vividly in her room (whilst wide awake) and that her nerves had been much shaken, and she had been obliged to send for a doctor in the morning."

Experiences such as these might be passed off as "telepathic hallucinations," but to my way of thinking each example given is a typical unconscious projection of the astral body.

Do you know how long it takes the astral body to speed to a distant place and come back again into the zone of quietude while the subject sleeps? Just about one ten-thousandth of the time which it takes you to think about it!

When a projected phantom is conscious at some place at a distance, how is such an event to be explained? By the telepathic hallucination theory or by the astral body theory? The foregoing are all typical examples of the method I have just given—the passive Will method of projection of the astral body.

Through passive Will, imaginative Will, many of those who have been classed as "dreamers" have performed very unusual feats—some good, some bad. The fact that they *were* dreamers has been pointed out emphatically. The reason they have been enabled to accomplish the very unusual is because they have allowed their passive Wills to work upon the very thing which they wished to accomplish—even though they did so unconsciously—and their passive Wills subjected them to an extreme stress, which, when it did burst forth, produced extreme results.

If you wish to guard yourself from doing evil, you must not only govern your active thoughts, but your passive thoughts, and especially your imaginative Will, as well. And if you wish to accomplish the unusual, you must not only use your active Will, but your imaginative Will. That is how to develop this extreme "stress" in the mind—by desiring to project to a certain place or person—by awakening in the dead of night and using your passive Will upon the desire, and going to sleep again with the desire dominating the mind in this extreme manner.

If you could keep this up nightly, for a period of several months, you would soon find that your subconscious mind needed no other "stress" than the desire to project, in order to cause you to do so,

and you would be enabled to project merely by reducing your heart-beat, upon retiring for the night, and thinking about the place, or person to whom you wished to be projected. I have done this many times—merely giving myself one single suggestion (to project to a certain place) on going to bed, and during the night I would find myself projected to that particular place.

## CHAPTER XIII

### THE CRYPTO-CONSCIOUS MIND

WHEN you use the passive Will method, you realize, of course, that it is not the conscious Will which moves the astral body out of the physical, but the unconscious Will. The reason that the passive, conscious Will is such a powerful factor is because it Wills to the extreme, setting up an extreme " stress " in the unconscious mind ; then the subconscious or unconscious mind works within itself to bring about the projection.

Neither is the controlling intelligence the ordinary subconscious mind, which does not reason, but is a department of the unconscious mind which *does* reason, analyze and direct. Some identify it with the " Superconscious " mind ; at least the controlling intelligence is thought to be the superconscious mind.

This department of the unconscious mind has a Will of its own, just as the conscious mind has a Will of its own. Because this division of the unconscious mind has all the qualities of the conscious mind, and has a Will of its own, like the conscious, I shall call it the " *crypto-conscious* " mind. And it is this Will, which (for the sake of reducing the explanation to its simplest terms) we have spoken of as the subconscious Will.

So far, it has not been necessary to point out any of the various departments of the mind, and I have referred in general to the subconscious mind and the subconscious Will ; but now, in order to explain more fully several interesting aspects of these phenomena, it becomes necessary for us to understand this distinction. Remember, then, that the intelligence controlling an astral body projection is the " crypto-conscious " mind.

Once you begin your study and practice of the art, the crypto-conscious mind is apt to take all matters into its own hands, *i.e.* plan out a projection (seemingly for no reason at all), and use its own Will independent of any other mind. Thus, the subject suddenly discovers that he is the victim of a projection, and that the inner intelligence is controlling him, instead of his controlling the inner intelligence !

When such an automatic projection occurs, one can do little to prevent it. One occultist has grasped the significance of this condition, for he says, writing upon the subject : " During development

the astral seems to get a Will of its own, and may go ahead too fast, even without the person knowing it."

Here, then, is another cause of so-called spontaneous projection —being practically automatic. When the crypto-conscious mind does execute an astral projection automatically, the laws attributed to ordinary projection—stress, incapacity, etc.—seem to be of little import ; the force exerted upon the astral body is so powerful. I have experienced this type of astral projection, when no physical " incapacity " was present, in full daylight, without quietude of environment, and when lying upon the front of my body !

Several times before, I have stated that the controlling intelligence, during an astral projection, seems present—in the very air—in the astral cable—somewhere—I know not where. (See account of first experience given.) Although one may remain conscious, he often has no control over the intelligence which moves him about at its will.

The crypto-conscious mind is the intelligence which elevates the astral body, throws it under and frees it from the spell of catalepsy, turns the body in the air, moves it outward, places it in a standing position, and performs various manœuvres such as these. The crypto-conscious mind can execute an endless number of the most dexterous and amazingly clever capers with the astral body ; controlling it as a hypnotist might control his subject ; yet the curious part is that one can be conscious all the time he is under the influence of the crypto-conscious Will.

The crypto-conscious mind operates upon and directs a powerful, subtle force in order to do this. This force, this motive power, which the intelligence directs, is the factor of which we know the least ; and it is without a doubt inherent in all of us. If we could once discover it, explain it, understand its constitution and nature we should make a great stride forward in the explanation of many unusual physical phenomena, *e.g.* raps, telekinesis, etc.

### CRYPTO-CONSCIOUS MANIFESTATIONS OFTEN CREDITED TO PHANTOMS OF THE DEAD

With many mediums, the crypto-conscious mind, operating upon this hidden force, does curious things, such as producing physical manifestations. The power is in the medium, and is directed by the crypto-conscious mind, while " spirits " from the other side are credited with producing the phenomena. Even the medium himself does not realize that the intelligence, behind the manifestations, is the crypto-conscious mind.

I know of nothing which acts more cunningly than the crypto-conscious intelligence, when it has one under control—even doing extremely comical things. It is my belief that the crypto-conscious mind often produces effects which amuse sitters, just as they would

like to be amused, and haunts a place with " raps," etc., merely because human beings residing in that place expect to hear or see " manifestations." All this would not be " mere hallucination," you understand.

Earthly beings can haunt a house in which they live—they can hear and see physical manifestations, which they attribute to " spirits," but which are produced by their own crypto-conscious minds operating upon this hidden " force." And they will say: " We did nothing to produce these manifestations, therefore other spirits must have produced them." However, be not deceived; spirits too can produce similar manifestations—haunt houses, etc.; but we must not blame everything upon departed entities!

It is also probable, I believe, that many messages, given by a controlled medium, and assumed to come directly from " spirit friends," are given by the crypto-conscious mind of the medium. It is not going too far to say that the crypto-conscious mind may even represent a departed friend, while giving the message.

Most advanced occultists agree that many psychic phenomena are produced by the inner intelligence of the medium, operating upon some vital force, while many are governed by spirits. And this hidden intelligence, which acts so cleverly is the crypto-conscious mind. It is the controlling intelligence behind astral body projection, operating upon some subtle force, and manœuvring the body at will.

In fact, this clever manœuvring of the astral body is one of the most striking—yes, astonishing—impressions which one has, on first experiencing a completely conscious astral projection. I would not say that it is the first astonishing perception, but it is the second. The first, almost staggering realization is that of being alive, as you have always known yourself, outside your physical body.

The realization of it, when consciously projected—when looking upon one's lifeless physical shell—is almost too amazing to be accepted as true, and throws one into an almost ecstatic state. After recovering from this first staggering realization, the second visual miracle is the dextrous controlling intelligence in operation.

### THE VARIOUS WAYS IN WHICH THE MIND FUNCTIONS

We shall now consider the various ways in which the mind functions from the beginning of the projection of the astral body up to the end of cord-activity; then beyond the range of cord-activity.

First, consider an intentional or unintentional projection which takes place during sleep, when there is a stress—of desire or habit—at the surface of the common, subconscious mind. This " stress " is worked upon by a department of the unconscious mind, which we call the crypto-conscious mind, *i.e.* the unconscious mind works within itself.

The crypto-conscious mind begins its consideration of this stress, this problem, and, by a process of reasoning, decides that the way to eliminate or ease the stress which is in the common subconscious mind is to project the astral body and let it work off this stress.

It may be that the crypto-conscious mind does these things at night, while we are asleep, because it knows that we will not do so during the day, when we can consciously interfere ; *i.e.* the crypto-conscious mind realizes that the conscious mind is bound or prevented, in many instances, from working off these stresses, and therefore causes them to be eased while we are unconscious. At any rate, the crypto-conscious mind takes control, directs the subtle " force " and causes the projection.

When the astral body is in the act of projecting, the Subject can *sometimes :*

1. *Be unconscious !* When this is the condition, the crypto-conscious Will governs the entire movement of the astral body, shooting it hither and thither about the astral plane, causing it to work off habits, appease desires, etc.
2. *Be conscious,* and by his conscious Will influence the control of the outward or inward movement. But he can never influence the controlling intelligence to change the route of the exteriorization or interiorization of the phantom. That is one activity which remains invariably stable—the route which the phantom travels.

   For example, one can suggest uprising, when conscious (and lying in the air), and the controlling intelligence will respond to the suggestion and move the body further upward. Or, when one is being uprighted into a standing position, he can suggest that he remain horizontal, and he will do so.

   Thus, one *sometimes* has control over the crypto-conscious mind, even within cord-activity range ; in fact this holds true most of the time.
3. But there are other occasions when one may be conscious, and yet be absolutely unable to influence the crypto-conscious mind by conscious suggestion. This is when the crypto-conscious mind has taken on a very determined Will of its own. When this is the case, the best thing to do is to let it work as it choses, for, as a matter of fact, one could do nothing to hinder it, anyhow. When the crypto-conscious mind " frames up " a projection itself, independent of any other mind—an almost automatic projection—one may be conscious, but completely under the Will of the crypto-conscious, up to the end of cord-activity range, and even at times beyond this point.

   However, as a rule, when one *does* reach the end of cord-activity, he is usually given his power of choice, and can do as

he pleases ; yet the inner power can intervene at any time, as you will see ; for we shall now consider how the mind works beyond cord-activity range.

Presuming, now, that one is conscious and outside the range of cord-activity ; in other words that he is normally conscious in the astral, his body is fully under the control of his conscious mind, and he can walk about as he has always done in the flesh. (This you will recall is the normal travelling speed.) Now he wishes to move to his neighbour's house, but he makes no effort to do so. Instantly he begins to move forward—apparently everything coming toward him, through him, passing him. He is conscious, he realizes what he is doing, but he is not using his own motive power. This is the intermediate travelling speed, and is analogous to the condition within cord-activity range wherein one can suggest to the controlling intelligence, and it will respond.

Now he wishes to be at a friend's home, ten miles distant, and instantly he finds himself there. This is the supernormal travelling speed, and is always unconscious. At his friend's home he can walk about normally, or move about at the intermediate speed, at will. I cite this merely to show you how our inner minds can intercept each other at any time during a projection of the astral body. This is true also of spirits living on the astral plane. An experience I once had illustrates this ; I might also say that the following experience is one of the most unusual I have ever had :

### A SUPERCONSCIOUS PROJECTION

I call this experience " A Superconscious Projection " for a reason which will be obvious when you have finished reading it. It was one of those strange moonlight evenings when the very atmosphere seemed filled with a weird quietude ; it was in the summer of 1924. I had left home shortly after the evening meal, and had gone down to the village. Nothing seemed to interest me, that night, and I seemed under the spell of some indescribable loneliness.

I walked up one side of the street and down the other, and eventually came to rest upon a bench which stood in front of one of the garages. There I sat for some time, wondering and thinking of the " whys and wherefores " of life, and I recall looking up many times at the bright, beaming moon above, and feeling angry with myself to think that I could not fathom it all. Finally, in disgust, I went home, entered my room, locked the door and flung myself across the bed.

I had lain there but a short time when my attention was drawn to the fact that a sort of cool wave was passing over me, and that my arms and limbs seemed to be getting numb.[1] I reached down

[1] (1) This feeling often precedes an unintentional projection, as does (2) the cool wave and numbness : *i.e.* a sort of crypto-conscious induced " incapacity."—S.M.

and pinched my hip, but could feel nothing. Next, I did the same with my arm, but it too seemed insensible. I am sure that a needle could have been pushed into my flesh and that I should not have felt it at the time.

In a few minutes I was unable to move. My motive power had now left me, and I lay (conscious) for several minutes in this condition. It was, undeniably, a very unpleasant condition: I was conscious, but unable to see, hear, feel or move; I felt as though consciousness alone existed within me. However, it was not such an unusual experience for me, and, knowing what was about to happen, I remained calm in mind, ready for another conscious excursion in my astral body.

I was moved upward in the air, then outward to a distance of about ten feet, where my sense of sight once more began to function. As is often the case, everything at first seemed blurred about me, as though the room were filled with steam, or white clouds, half transparent; as though one were looking through an imperfect window-pane, seeing blurry objects through it. This condition is but temporary, however—lasting, as a rule, about a minute in practically all conscious projections.

So, presently, I could see normally in the astral body. From this spot I was moved, by the controlling intelligence, into the upright position, and placed upon my feet on the floor of the room, swaying about, as I have stated one often does, through cord-action. When I advanced outside cord-activity range, I was once more free and normal, and walked through the house for a short time, then outside and into the street.

No sooner had I got into the street than an almost bewildering scene surrounded me, and I found that I was in a strange house, I knew not where. I realized at once that I had travelled there at the supernormal speed, but why I had done so remained a problem. So I looked about me, wondering if, by chance, the inner intelligence had shot me there for a purpose. Four people were in the room, one of them a girl of about seventeen.

Still, I could see no reason for my being there. Knowing from experience that if one does not use his own conscious Will, while projected in the astral body, his subconscious Will will control him, I reasoned in this manner: 'I will not try to see or understand why I am here. I will just allow the crypto-conscious mind to move me about.' So I relaxed my conscious mind, centreing my thoughts upon being shown the reason for my landing in this strange place, amid these strange people.

No sooner had I done so than my body moved, without effort on my part, to a position directly in front of the young lady—who, by the way, was sewing upon a black dress. Still, I could see no reason for my being there; so I went about the room again, taking visual notes of various objects. There seemed nothing for me to do but to

go home again—wherever that was—for this flight, so far as I knew, had been purposeless.

Just before willing that I should go back to my physical body, I took one last look about the place, outside and in, and saw that it was a farmhouse. Instantly I was back in my own room again, looking down at my physical body which still lay upon the bed. As I have always been a little careful about extensive projections, I decided to get back into the physical, and did so, merely by willing that I should enter my body and moving toward it. (One has in fact difficulty in preventing interiorization, if he approaches too near the physical body.)

Six weeks passed ; I had almost forgotten this experience, for it was not unlike many other distant projections. Then, one afternoon, as I was coming home, I saw a girl get out of a car, which she was driving, and enter one of the neighbouring houses. Immediately I recognized her as the young lady I had seen that night, six weeks before, in the farmhouse, when I had been projected in my astral body.

My curiosity was immediately aroused. I loitered about, waiting for her to come out of the house—for I knew she did not live there. Eventually she did come out and walked to her car, and I lost no time in accosting her, saying, almost bluntly, " Excuse me, but where do you live ? "

To this, I received the reply, " None of your business," she, of course, thinking me forward and impertinent.

However, I did succeed in talking to her, and, in doing so, told her that I had seen her before, and knew what her home looked like, and even described it to her, to convince her that I *had* seen her home. My description was so perfect that, on hearing it, she was not so aloof and began to talk more freely, wondering who had told me all this, and asked how I knew these things, when I did not know where she lived.

One thing led to another ! I began to like her. I have seen her many times since, have seen her home (exactly as it was in the conscious projection) which is fifteen miles, as the crow flies, from my own home. I have even convinced her that astral projection is possible, for she has since seen me projected into her room. (See the case, pp. 172–73). She is at the present time, in fact, a very close friend of mine, and is the young lady with whom I have since tried so many experiments.

### AUTOMATIC PROJECTION

Although I have stated that " spontaneous projection " does not exist, it is nevertheless true that the crypto-conscious mind can produce a projection of the astral body without being stimulated to do so. And although we may term this " crypto-conscious, auto-

matic " projection, it really cannot be considered spontaneous, any more than it would if we performed an act after conceiving it in the conscious mind and carrying it out without any outside suggestion.

When such a projection takes place, it is interesting to note how the intelligent mind within us acts very much like the conscious mind would act during a voluntary projection. When we induce a voluntary projection, we know that passivity of the physical body is a very important factor ; and we can induce this condition by heart-control ; also that, in doing so, we often feel " cool waves " passing over us, and notice that we are quite torpid.

If one is conscious, at the beginning of a crypto-conscious automatically induced projection of the astral body, one of the first noticeable symptoms will be this " cool wave," then a numbness of the arms and limbs (exteriorization of sensibility) often to such an extent that pain cannot be felt.

Next, he will find that the inner power has removed his motivity from him. Is this not similar to voluntarily induced " incapacity " ? Voluntarily we produce a completely passive condition of physical body, not unlike that produced by the crypto-conscious mind, when about to project the astral body.

Regardless of all that I have said concerning the mental functions, during the process of astral projection, nothing which I have said is invariably true, for, as a matter of fact, the departments of the mind all influence each other, more or less, and work both independently of each other and in collaboration with each other.

It would be well-nigh impossible for anyone to state *exactly* how the various departments of the mind will function, even though he can, by study and experience, set down many important functions which *do* take place within those unfathomable realms.

After one has experienced even one single conscious projection, he will be convinced of the superiority of the crypto-conscious mind. However, he will also notice that, while this mind controls him to perfection on some occasions, it is influenced by impressions from the other minds on other occasions. To explain more fully :

1. The crypto-conscious mind can produce a crypto-conscious automatic projection of the astral body, and the subject may be unconscious—the controlling power doing with the body whatever it wishes, independent of any outside impression.
2. The crypto-conscious mind can work upon a " stress " from the common subconscious mind ; it can project the body and be influenced by the common subconscious mind's impressions. This is very common.
3. The crypto-conscious mind can take a suggestion directly from the conscious mind, and then produce a projection of the astral body. This is not so common, but can be done at times, especially by using the passive conscious Will.

THE DEPARTURE OF THE ASTRAL BODY AT DEATH
According to clairvoyant vision of Andrew Jackson Davis.

4. The crypto-conscious mind can have the body under control, (the subject being conscious) and take suggestions from the conscious mind, or ignore the suggestions from the conscious mind.
5. The crypto-conscious mind can have the body under control (the subject being conscious) and take suggestions from the common subconscious mind—such as a " stress " of habit. Thus, if the crypto-conscious mind refuses to take suggestions from the subject's conscious mind, but pays attention to the suggestions coming from the common subconscious mind, the subject will be compelled to enact a habit, or appease a desire —of which there is a " stress "—even while conscious. (Haunting phantoms are often in this condition).

The foregoing will give you an idea of the many different ways in which the " minds " work ; however, the rule is that one is able to influence the controlling power by his conscious Will most of the time during a projection which is conscious ; in fact, the controlling power usually frees the subject after projecting him. So far as *un*conscious projections are concerned, what difference does it make, for we are then unaware of what is happening in any case ? The crypto-conscious mind is doubtless responsible for many psychic phenomena which I shall touch upon soon. First, permit me to quote another experience.

### A HORRIBLE EXPERIENCE

One day in the summer of 1916, a violent wind and rain storm swept the locality in which I live, and, although its duration was but brief, considerable damage was done—buildings were wrecked, trees uprooted, power-lines damaged and large pools of water stood in the depressions of the ground.

After the storm the boy next door, my brother and I walked down the street to see the results of the catastrophe. We were walking along the sidewalk, discussing the storm, when about three blocks from home we came to a place where the electric power-lines had snapped—one of the wires hanging from a pole directly across the street.

We stopped, wondering whether it was a " live " wire. The ground was very wet, as was the sidewalk on which we stood. I reached forward to move the wire out of the way. That is all I remember, for the wire was carrying a high voltage and, having no rubbers on my feet, I was immediately knocked unconscious.

The boys told me afterward what occurred immediately after I touched the wire. I bounded vigorously forward ; I was rigid and my face bulged as if ready to burst from blood-pressure. The jump

was so violent that I landed almost ten feet from the sidewalk in the mud and water of the street, the wire clinging to me, or I to the wire, as I did so!

Of that I knew nothing; but I presently became conscious outside my physical body and saw it lying there, *i.e.* I saw it from my astral body. I could feel the terrible electricity passing through me, even as I stood some feet away from my physical body, which was in contact with the wire. (See "Duplicate Sensation.")

And the terror, the pain, the feeling of that ordeal! Just to think of it now makes me wonder how I ever could have stood it! I have no words which can describe the awful feelings which I underwent, while conscious in the astral body—my physical body still in contact with the wire. Although exteriorized from the physical body, looking on, and feeling the agony, I could do nothing. I could not move by my own volition.

My arms, in the astral body, were held rigid—as if grasping a wire which was not there—just as my arms in the physical body were grasping a wire which *was* there; and I could not move my arms from that position. My astral body, wherein I was conscious, although upright, was in exactly the same position as the physical body, which was horizontal. One limb of each body was drawn up; each body was curled up slightly in the middle; both hands of each body were holding similar poses, as if the astral too were clinging to a wire.

Amid this agony I could see the boys standing beside me, frightened dumb, but afraid to touch me (my physical body) lest they too became victims. In vain I shrieked to them to run for help, but they could neither see me in the astral body nor hear my pleas. Again and again I kept screaming, "Tell them to shut off the current! Tell them to shut off the current!" But my cries fell upon deaf ears, and the two boys stood there afraid to move.

Suddenly they seemed to gain their senses and began to shriek and jump about frantically. I could see them pacing back and forth, yelling with all their might for help. According to them, I too had screamed out when I first touched the wire and hit the ground, after being thrown there. But I have no recollection of having done so, and must have been shrieking while unconscious. After landing upon the ground, they say, I raised myself up two different times and fell back again; then they thought me dead. This must have been about the time the projection occurred, and I became conscious in the astral body.

At any rate I became conscious and found myself standing beside my physical counterpart in the astral body, and I felt the intense agony of being electrocuted as plainly as if I had been conscious in the physical body at the time. It is only now that I realize that no words of mine can describe my agony of that day. It was as if pain were seething like steam from every cell of my body, and I was

trembling in the astral exactly as the physical body was trembling under the current.

There I stood, helpless, for several minutes, which to me were like so many years. Then, thank God, I could see people coming on the run toward the spot, from all over the neighbourhood, and I seemed to know that someone would get me out of my torment. There was M. climbing a fence almost a block away, and he was one of my best friends. Over the fence I saw him come, then rush toward the scene.

Two ladies from the nearby houses were coming. I knew them too. And there, a man and his son were running toward me—the man carrying a hatchet; he had rubber boots on. This man reached down to pick up my physical body, and as he did so, I seemed to bound right back into it again and was conscious there, as all the neighbours stood by, looking on.

Every one whom I have mentioned in this account is still living and would vouch for the genuineness of this occurrence, so far as the physical aspects are concerned. I have omitted their names for the reason that they might be opposed to having them appear in a book of this character.

All were astonished at the fact that I "came back to life," as they said, and the examining physician who was called was likewise baffled, considering the length of time I had been upon the wire and the current it was carrying. The spectators, in fact, presumed that I had been dead for some time. The boys stated that about ten minutes had elapsed from the time I first touched the wire until I was taken from it. As I was conscious for at least five minutes, I must have been unconscious for about five minutes before awakening in the astral body.

### WHY VICTIMS OF VIOLENT DEATH RE-ENACT THEIR DEATH IN THE ASTRAL BODY

Almost every night, after this tragedy, I dreamed that I was being electrocuted, and in the dream I would live through the whole experience again, exactly as it happened. Sometimes I would become conscious, and find that it was only a dream, but on doing so always found myself projected and usually standing beside my physical body which lay upon the bed. Even then, at times, it would take me several minutes to understand that I was conscious and in my astral body, and that the experience was a thing of the past.

On one occasion I awakened in this awful dream and found myself projected, living through the horrible experience exactly on the spot where it occurred, which was several blocks from my home. I believe I mentioned before that the victim of a violent death often re-enacts his death, over and over again in the astral; and when we consider this fact it really seems cruel that this should be so.

Just why the victim should live over his death time after time is not difficult to account for. It is not so much the actual pain which remains as it is the mental terror which the pain has impressed deeply upon the mind (the stress) which has gained control of the victim, unless his conscious mind be functioning perfectly.

To bring the explanation of this home to you, let us suppose for a moment that I had died upon the wire—instead of becoming physically alive again. More than one condition could then be brought about wherein I, then permanently in the astral, would re-enact the death.

We have seen that this is exactly what I did when physically alive, astrally living through the event, by night. Would I not do the same thing while sleeping, even though I were permanently projected? Oh yes, astral beings sleep and dream even as you and I; the astral body is the dream body; we must not forget that.

Thus, even had I become a resident of the unseen world, I should not be unlike I am now in the flesh; and by night, or whenever unconsciousness would overtake me, or when I would dream, I would live through my death, in the astral body, exactly as I lived through the experience in the astral body while still physically alive.

The dominating impression made upon my mind (the "stress") would have me under control; just as the stress of habit compels the projector to enact the habit. One can well imagine the impression made upon the mind by the terror of a violent death! This terror can even unbalance the mind of the victim, and he will actually be insane in the astral for a time; the dominating "stress" in his mind will compel him to constantly re-enact the scene.

He is then "earthbound," of course, and should he be observed re-enacting the scene by earthly beings, the spot would be said to be "haunted." Much has been written about earthbound entities, yet most writers fail to state why the entities are in such a condition —some even claiming that the "haunter" must have led a bad life, while in the flesh, and was therefore "held down" in the astral!

This is about the most logical explanation which objective reasoning can give, but experience in astral projection reveals the reasons I am giving you now. The most upright earthly being is just as apt to become the victim of an earthbound condition as the most wicked. He is earthbound not because of his morals, but because of his psychic condition.

I have been criticized by Spiritualists, on several occasions, for making this statement, *i.e.* that the most upright earthly being is just as apt to become a victim of an earthbound condition as the most wicked. Yet it is true that a perfectly innocent person may become earthbound. It is always the *victim* of a murderer who lives over his death and haunts the place of his death. How often do we hear of the murderer haunting a place? No, it is always the victim—the innocent party, who figures in haunted house phenomena.

In fact, the whole foundation of *modern* Spiritualism rests upon " haunted house " phenomena.[1]

There are four, *and only four*, reasons why spirits are earthbound ; and, curiously enough, we have already employed three of them in the production of self-projection. They are all conditions of the mind and its functionings, namely : (1) Desire ; (2) Habit ; (3) Dreams ; (4) Insanity. It may appear unreasonable—especially to those who believe that an earthbound condition is only brought about by living a wicked earthly life—that *revenge* will cause an entity to be earthbound, and will cause him to " haunt " a place or person ; and that *love* will do the very same thing.

A mother, desperately longing to clasp her child once more to her breast, will frequent a place for some time after death, will " haunt " it, in other words. The criminal, desiring revenge, will do the same thing ! Both are under the influence of the " stress " in the mind, and will not only do so while conscious (*i.e.* when the crypto-conscious Will pays attention to the stress, and ignores the conscious suggestions, as it sometimes does), but will do so while unconscious or in the dream state.

I know of a case in which a grandmother, who dearly loved her children, had died and haunted the place after her death for many months. Further, she had been insane for some time before her death. After many months of haunting, one member of the family got into communication with her and said :

" What on earth do you want to keep prowling about here for—annoying us ? "

To this, the old lady replied in her German brogue : " I not know I bane here for good while. I come now yest to see how my chilren are, den I go vay again."

The earthly communicator then instructed her, telling her that she could do little good, and that she must throw her earthly desires and habits away. From that time on, the house was no longer haunted by the old lady's presence. This is a case of love (desire) holding the entity back by its " stress."

Speaking of living over again one's death in the astral, there is a case on record in which two men became involved in a quarrel, on the road to a mill, near Bristol, England. A desperate struggle ensued. They wrestled, rolled, beat and pounded each other until eventually one of them killed the other.

For many months after that, at the same time each night (the time when the death actually occurred) the victim was repeatedly seen, living through the quarrel and death (just as I re-enacted my electrocution over and over again at night). He would fight, beat and tussle with his imaginary foe for some time ; then disappear.

Investigators who saw the scene stated that the entity appeared to be dreaming, yet he occasionally conversed with them as logically

[1] See, in this connection, *Hydesville in History*, by M. E. Cadwallader.

as any conscious person would. This is what baffles many experimenters, for they reason that because an earthbound entity is conscious enough to understand and talk, he cannot possibly be dreaming. But this is a big mistake!

It is the crypto-conscious mind which has the entity under control at such a time, and it is this mind which does the talking, answers the questions, etc., while the conscious mind is engaged in the dream. On the other hand the entity can be conscious, and under the domination of the crypto-conscious mind, which ignores his conscious suggestions and pays attention to the stress of the subconscious mind. But this does not occur frequently.

I have stated that the crypto-conscious mind always controls the subject—projector or spirit—when he is unconscious or in the dream consciousness, even though it may take suggestions from the dream consciousness. Whenever you have found an earthbound condition, you have a condition in which the subject's conscious mind is not functioning normally, *i.e.* strongly enough, and the crypto-conscious Will is controlling him.

Perhaps you do not believe this? Very well, we do not have to go into the astral to prove it. I have stated that the only difference between astral somnambulism and physical somnambulism is that, in the latter case, the physical body clings on to the astral, which is under the control of the subconscious Will, the crypto-conscious Will.

Now, the next time you meet a sleepwalker who can talk to you logically—in his somnambulism—speak to him, then wake him and ask him if he remembers what he said. He will say "No" practically every time. Yet he talked logically, and acted with instinctive precision (instinct comes from the crypto-conscious mind). Hence, it was not his conscious mind to which you were talking after all. Neither is it always the haunter's conscious mind which answers you, when he is living over his death, or incidents connected with it, in a dream.

It is the impression made—the "stress"—put upon the mind by the terror of a violent death which (coming to the surface, when the conscious mind is off guard, or not strong enough to control the stress) influences the crypto-conscious mind. Had I somnambulated physically in my dream of being electrocuted, I should have acted out the tragedy with my physical body clinging to the astral, just as I did in my astral body alone. It was a very common occurrence, during the World War, to see soldiers, while dreaming, jump from their beds and re-enact terrors which they had met with and which had left deep stresses in their subconscious minds.

No, we do not have to go into the Unseen to prove why a projector or a spirit "haunts" a place, or why it lives over and over again some tragic event. Janet has recorded many interesting cases of somnambulism, among them the case of Irene, aged 20, who for

sixty nights had watched her mother, who was dying of tuberculosis. This case demonstrates, very effectually, the point which I have been trying to impress upon you.

### THE CASE OF IRENE

" After the mother's death she tried to revive the corpse, to call the life back again ; then, as she had the limbs upright, the body fell to the floor, and it took infinite exertion to lift it again on to the bed. You may picture for yourself all that frightful scene. Some time after the funeral, curious and impressive symptoms began. It was one of the most splendid cases of somnambulism I ever saw. The crises last for hours and they show a splendid dramatic performance, for no actors could rehearse these lugubrious scenes with such perfection.

" The young girl has the singular habit of acting again all the events that took place at her mother's death, without forgetting the least detail. Sometimes she only speaks, relating all that happened with great volubility, putting questions and answers in turn, or asking questions only, and seeming to listen for the answer ; sometimes she only sees the sight, looking with frightened face and staring on the various scenes, and acting according to what she sees.

" At other times, she combines all hallucinations, words and acts, and seems to play a very singular drama. When, in her drama, death has taken place, she carries on the same idea and makes ready for the suicide.[1] She discusses it aloud, seems to speak with her mother, to receive advice from her, she fancies she will try to be run over by a locomotive. That detail is also a recollection of a real event in her life. She fancies she is on the way and stretches herself out on the floor of the room, waiting for death, with mingled dread and impatience.[2]

" She poses and wears on her face expressions really worthy of admiration, which remain fixed during several minutes. The train arrives before her staring eyes, she utters a terrible shriek, and falls

[1] Here is an excellent illustration of how the different departments of the mind can work separately or in collaboration. The crypto-conscious mind, which controls the movements of the body, takes its suggestions from the strong impression (" stress ") in the memory, and works them out in good order. The department giving the suggestions to the crpyto-conscious is not the department which controls the body, making it act-out the drama.

The controlling power is the crypto-conscious. As the suggestion of the mother's death comes along, the mind goes off at a tangent, and the impression of being run over by the locomotive—another strong " stress " in the girl's mind—starts the controlling intelligence to act this out—the girl's death, instead of the mother's. This is akin to the way in which the astral somnambulist will go off at a tangent, *i.e.* he might project, starting to the bakery, then cross a path leading into the bank where he had his money, and was in the habit of going, and thus walk into the bank to deposit money.—S.M.

[2] If this were occurring in the disattached astral body, it would often project to the railroad track—to the spot, or a spot resembling, the one seen in the dream. —S.M.

back motionless as if she were dead. She soon gets up and begins acting over again one of the preceding scenes. In fact, one of the characteristics of these somnambulisms is that they repeat themselves indefinitely.

" Not only are the different attacks always exactly alike, repeating the same movements, expressions and words, but in the course of the same attack, when it has lasted a certain time, the same scene may be repeated again, exactly in the same way five or ten times.[1] At last the agitation seems to wear out, the dream grows less clear, and gradually, or suddenly, according to the causes, the patient comes back to her normal consciousness, takes up her ordinary business, quite undisturbed by what has happened."

[1] When this occurs, the impressions composing part of the " stress " are stronger than the impressions composing the rest of the " stress."—S.M.

# CHAPTER XIV

## THE CRYPTO-CONSCIOUS MIND AND TELEKINESIS[1]

IT is extremely difficult to give objective proof of the projection of the astral body; much more difficult than most persons seem to think. The idea that, once a "projector" gets outside his body, he can manipulate physical objects by an effort of Will is all right in theory, but a very different story in practice!

Before attempting to give a brief explanation of how physical objects may be moved by the projector, let me appeal to your reason. How many people have died within the past year? A good many—thousands! Is anyone so perfectly illogical as to say that these thousands, who have passed over and are astral beings, do not use conscious Will power, in an effort to communicate with their beloved earthly friends?

That is the very first thing one would do, when awakening in the astral body! How many records are made each year of astral beings successfully manipulating physical objects? Very few, in comparison with the number who have died and are trying to give evidence of their presence. No, conscious Will is not a vital factor in producing physical phenomena.

Knowing which, is it not unreasonable to expect all sorts of physical manifestations by the conscious astral projector? Few persons have any idea of the intangibility of physical objects to astral beings. Even many experimenters do not seem to know that the astral body is vibrating at a higher rate when two feet out of coincidence than it does when six inches out of coincidence.

Yet that is true, and it is vibrating at a still higher rate when three feet out of coincidence. If it were not, the astral being would be unable to pass through an earthly being. "But," you will say, "an astral body can pass through a physical body."

But wait! Did it ever occur to you that, if the astral body *in* coincidence vibrated at the same rate as the one *out* of coincidence, they would collide as the astral being tried to pass through the coinciding bodies of the earthly being? If the astral did not raise its rate of vibration, it could not pass through the astral body which is in coincidence with the physical body.

It is true, however, that Will-power is the factor behind the

[1] See, in this connection, "Duplicate and Shifting Motivity," page 64.

manipulation of physical objects. But it is not the conscious Will —it is the unconscious Will, the Will of the crypto-conscious mind. It is perhaps possible that, after a spirit has advanced, he may learn how to control this crypto-conscious Will more deftly. But, for the temporarily projected astral being, it is another matter ; his crypto-conscious mind controls him much of the time, as I have already said.

Why, then, does this crypto-conscious mind not produce physical manifestations more often ? All physical manifestations are not produced by the crypto-conscious Will, it is true, but when they are this Will must operate upon some " force " in order to do so. The Will alone could not move physical objects—it is the " force " which the Will operates upon and manipulates. Will is mental, and this process of the crypto-conscious mind operating upon " force " *in a certain manner* (with determination) sets into action the motive force of which we know so little—yet know that it exists !

When you are conscious, and in control of your motivity, you may Will (say) to knock a tumbler off the table, and, by using your motive force, hit the tumbler with your fist and knock it off as willed. But you must use " force "—your Will does not perform the act alone ; neither does your arm or your fist. Force must be aroused by the inner mental process.

So, with the crypto-conscious mind ; its Will must manipulate " force " before it can manipulate objects. Just *how* the mind (either mind) does this is not known. It is easy to say that, in the physical body, your arm lunges out and knocks the tumbler off the table—because an impression runs along the nerves from the brain and contracts the muscles in such-and-such a manner. But to explain how the impression originated, and in what it consists, is impossible at the present time. The so-called impression, of course, is force.

There are several conditions of the Will—the crypto-conscious Will—each affecting the " force " in a different manner. This is true also of the conscious Will. If you merely Will in a half-hearted manner to knock the tumbler to the floor, your Will affects the " force " but slightly, and you knock the tumbler off the table in a half-hearted manner, akin to the way in which you Willed the action.

If you had Willed with determination, to knock the tumbler to the floor, you would have hit it vigorously. Therefore, the force necessary to strike vigorously was aroused by the determined Will. The Will must, therefore, have operated upon the " force " more firmly, more " solidly." And that is exactly the way in which the different conditions of Will, in the crypto-conscious mind, affect the " force."

If, then, the crypto-conscious mind, over which the projector or astral spirit has so little control, Wills weakly, the " force " will be

weak. If it Wills with determination, or in a hyperpositive manner —the " force " it sets into work becomes what we might call " solid." And this is the force which moves physical objects![1]

It is possible, I suppose, for some individuals to develop conscious Will enough to do this ; but the crypto-conscious Will is normally much more powerful than the conscious Will. Of course, the conscious Will gets into *rapport*, or arouses, the crypto-conscious Will, very often.

The question naturally arises as to how this " force " can become " solid." We do not know with certainty. If we could conceive this force as being composed of atoms and electrons, the theory might be advanced that a change could take place in the atomic " structure " of the force, causing it to become more solid, thus capable of making contact with other solids.

Another possibility (in the case when the astral body itself moves objects) is that the atomic structure of the body may be made more solid by a certain action of the crypto-conscious Will. My own observations cause me to believe that a " determined crypto-conscious Will " actually tends to make the astral body more " solid," as will be shown by an experience which I shall soon relate.

A moment, first, to consider Professor Flournoy's idea as to the possible nature of telekinetic action. Professor Flournoy writes :

" It may be conceived that, as the atom and the molecule are the centre of a more or less radiating influence of extension, so the organized individual, isolated cell, or colony of cells, is originally in possession of a sphere of action, where it concentrates at times its efforts more especially on one point, and again on another, *ad libitum*.

" Through repetition, habit, selection, heredity, and other principles loved by biologists, certain more constant lines of force would be differentiated in this homogeneous, primordial sphere, and little by little could give birth to motor organs.

" For example : Our four members of flesh and blood, sweeping the space around us, would be but a more economic expedient invented by nature, a machine wrought in the course of better adapted evolution, to obtain at the least expense the same useful effects as this vague, primordial, spherical power.

" Thus, supplanted or transformed, these powers would thereafter manifest themselves only very exceptionally, in certain states, or with abnormal individuals, as an atavistic reappearance of a mode of acting long ago fallen into disuse, because it is really very imperfect, and necessitates, without any advantage, an expenditure of vital energy far greater than the ordinary use of arms and limbs.

" Perhaps it is the Cosmic power itself, the amoral and stupid

[1] Eusapia Palladino was wont to say that she could move objects if her Will were sufficiently *solid*. This coincidence in the choice of terms is assuredly very striking.—H.C.

'demiurge,' the Unconsciousness of M. Hartmann, which comes directly into play upon contact with a deranged nervous system, and realizes its disordered dreams without passing through the regular channels of muscular movements."

Professor Flournoy's theory is interesting. Many telekinetic phenomena are produced by the medium's own motivity transmitted along an astral "line of force." We discussed formerly how this motivity could shift to and fro, across a free cable, and also across the cable when the astral phantom was projected within cord-activity range.

As far as the astral projector is concerned, there is very little chance of his moving material objects by conscious Will, unless he is at the same time controlled by the crypto-conscious mind, in a determined mood. But when the crypto-conscious is determined, seldom can the conscious Will affect it! And even during that part of the time when the crypto-conscious mind is not determined, it will not usually respond to conscious suggestion.

I have tried so many times to move physical objects, while conscious and projected, that I gave it up in disgust! This failure (to move physical objects) is one of the most aggravating things I know of. One becomes exasperated, almost tortured in mind, trying to make contact with things material. Surely this condition is a veritable "hell" for the unfortunate who can neither get back into his physical body, nor throw off the yoke of his earthly habits and desires.

Reader, you have no idea what an aggravating experience this is! I have been projected from my physical body, and conscious, and I have tried and tried and tried to get into touch with material things —tried so exhaustively, in fact, that I became frantic; and when once more I would awaken in my physical body, and could feel all those beloved things I had always known, I felt like crying out, "What a grand and glorious feeling!"

I am frank to confess that I have never moved a physical object, by *conscious Will*, in all my projections. But recently I had an experience in which I apparently moved an object of considerable weight by means of the crypto-conscious Will. (This experience I shall narrate presently.)

It is my contention that astral projectors, earthly mediums, and earthbound entities can and do move physical objects by means of the crypto-conscious Will—the Will which controls them—whether they are aware of it or not. Objects can be moved in dreams which the subject, were he projected, could not budge by conscious Will, merely because the crypto-conscious mind completely controls the body at such times; and if it takes a suggestion—from the dream —to move something, and becomes determined, the force it uses becomes "solid," and operates solidly against the object.

On two different occasions I have dreamed of moving objects in

my home, and on awakening have found the objects moved accordingly. Dr. Burns tells of a gentleman who, in a dream, pushed against the door of a distant house so strongly that those in the room were scarcely able to resist the pressure! Determined crypto-conscious Will!

And this is the reason why the earthbound entity, the "haunter," can move physical objects—at least why he often does move them. You will remember that you can, by repetition of an act (habit or desire), increase its "stress" in the mind. Astral entities who prowl about, haunting, do so because of one, or a combination of any of four, factors, *viz.* desire, habit, dream or insanity. What we call insanity is not a far cry from the dream state, either![1]

In those cases where an entity gets into earthly *rapport*, while insane or in the dream state, the crypto-conscious mind *always* controls him; and if this mind becomes determined of its own accord —for reasons we do not know—the "force" it operates upon becomes "solid": moving objects. An individual, earthbound entity can produce physical manifestations which an advanced spirit could not produce without a "Circle." It can for the simple reason I have just given, *viz.* crypto-conscious Will, acting in a hyperpositive manner upon the "force."

Permit me to call attention to the difference between the "power" of the crypto-conscious Will and the conscious Will itself. We do not have to go into the "Unseen" to illustrate this, either! Consider an insane person—here in the flesh. When under the influence of his conscious Will, he is not so superior, in strength, to anyone else. But when his conscious mind loses its balance, and his inner intelligence is allowed to assume control of him, his subconscious Will gets *en rapport* with his conscious Will, and, in the twinkling of an eye, his power is greatly multiplied—almost beyond belief.

I know a young man, far from strong; any ordinary man could handle him when his mind is running along in conscious balance; but when he gets into one of his insane tantrums, he becomes a giant; on one occasion five men, exerting all their energy, could scarcely hold him. All insane spells of the kind are doubtless cases of crypto-conscious control; this is exactly the same principle as that involved in the cases we are now considering—*viz.* the "force" generated by the crypto-conscious Will, and how it produces physical manifestations.

In the cases where the "haunter" is under the stress of desire or habit; if this "stress" becomes hyperpositive, the crypto-conscious Will usually acts in a hyperpositive manner upon the "force." That is why many earthbound entities are sensed by mortal beings after death, as they live through their habits and try to appease their desires—often moving physical objects while doing so.

[1] Jewett, *Sleep and Dreams*; chapter, "The Analogy of Insanity to Sleep and Dreams."

And let me assure you that the *desire* is increased tremendously when the entity cannot appease it—thus often hyperdynamizing the stress of the desire more and more in the subject's subconscious mind—impelling the crypto-conscious Will to act with determination, resulting in the force becoming " solid," and producing the physical phenomenon.

We can now see the reason why an individual " haunter " can often move physical objects, when a higher spirit—whose desires and habits have worn off, and whose mind is settled—cannot do so. Accepting all this as true, if the haunter be subject to spells of insanity (in which condition his crypto-conscious Will is dynamic) he should be able to move physical objects with comparative ease.

The " haunter " featured in the " Great Amherst Mystery " seems to have been of this type, and, like most individuals subject to insane spells, was under the possession to kill ! Higher spirits, no doubt, can utilize the same " force " principles scientifically, which the " haunter " employs unknowingly (in the production of physical phenomena), as is indicated by the fact that " spirit scientists " are employed in many séances. Knowing, as we do, some of the subtle expressions of the crypto-conscious mind, and of the way in which it manipulates " force," *poltergeist* phenomena should not be difficult to understand.

### AN ASTRAL PROJECTION IN WHICH I MOVED A PHYSICAL OBJECT

The experience which I shall now relate occurred on the night of February 26, 1928. For some time I had been suffering from a serious stomach complaint. I slept alone, on the lower floor of the house, my mother and small brother occupying a bedroom on the upper floor.

Between 11.30 and 12 o'clock that night, I was suddenly overcome by unusually severe pains in my stomach. Unable to help myself, I called several times for my mother ; but, as she was sound asleep, she did not hear me. I continued to call in vain for several minutes, then I decided to get out of bed and crawl along the floor to the hall, which leads to the stairs, hoping that from that spot she could hear my voice.

I managed to get out of bed and started for the door, but the pain grew so intense that I could not reach it, and fell over in a faint. I soon recovered consciousness again, and, by exerting all my will power, managed to advance a few feet further ; but, having been confined to my bed for almost a month, the exertion was too much for me, and I fainted again.

This time I awoke outside my body, and found myself moving up the stairs, under crypto-conscious control—that is, without direction or effort on my part. Here, if ever, the crypto-conscious Will was in a determined mood, for I never before remember being so com-

pletely under its deliberate influence.[1] Naturally I wanted to look at my physical body—which is always the first thing one does—but my thought to that effect had no influence upon the controlling power this time.

Advancing up the stairs, I went through the wall of my mother's room and saw her, and my small brother, lying upon the bed, sound asleep. This impression was very distinct, but at this point a gap came in my consciousness.[2] On again becoming conscious, I found myself standing near the foot of the bed. I cannot say exactly what my movements were during this gap in consciousness, but on awakening I saw both of them (my mother and brother) in confusion, the former standing on the floor near the bed and the latter almost off the bed ; they were talking excitedly about the mattress having been lifted up and rolling them out of bed, while they were sleeping !

All this was very distinct. I was as conscious as ever I was in the flesh. Instantly I vanished from the room ; I was drawn down to my physical body and pulled into it with a spiral motion—experiencing a conscious repercussion while coinciding.

I immediately called out to my mother again, and she hurried down the stairs, very excited—so excited in fact, that she forgot all about my being out of bed and lying on the floor, and began to tell me how " spirits " had lifted up the mattress and rolled her out of bed ! She said that they had lifted it not once but several times, and she confessed that she was terrified for a moment.

If occurrences such as these can take place during the nocturnal hours (when the subject actually finds himself involved in them), I wonder how many similar occurrences take place which are attributed to the dead, but which should be credited to the projected astral body, under the influence of the hyperpositive crypto-conscious Will, while the subject is *not* conscious. No doubt many !

### " RAPS " PRODUCED DURING A DREAM

On the evening of March 17, 1928, I had been reading about D. D. Home, and of his ability to levitate his physical body. I went to sleep with this in mind, and, in the early morning, I dreamt that I met Home, and that we walked along the street discussing levitation. It seemed to me that we were very good friends and talked as close friends would talk.

I said to him, " By gosh, Home ! You surely had that levitation act down pat ! Tell me how you did it, so that I can show people ! "

With this, I dreamed that Home gave me a demonstration—rising into the air and eventually coming back to earth again. He

[1] In this case the determined conscious Will got into *rapport* with the determined crypto-conscious Will.—S.M.

[2] This, by the way, is not at all an unusual happening.—S.M.

explained to me just what to do. Unfortunately I do not remember what he said! Anyway, I tried it, and the first attempt resulted in my landing upon my face on the sidewalk!

I got up and he instructed me again; and presently I realized that I was moving upward through the air. It felt very real and instantly I became conscious and found myself projected—the dream (aviation type) having caused the projection. There was my physical body lying upon the bed, but I was not on the sidewalk, and there was no Home, nor anyone else, present.

I went up the stairs, and through the upstairs rooms, and looked at the rest of the family as they lay asleep. Then I decided to go downstairs again and try to touch my physical body with my astral hand. This had been suggested to me by a friend for the purpose of finding out what sort of repercussion would be produced. But in this I failed, for when I had advanced to within a distance of about four feet from my physical body, I lost control of myself and dropped down into coincidence.

I lay awake for some time, heard the clock strike three, and finally drifted off to sleep again. Later, I began to dream once more. This time I dreamed that I was in the back yard of my home, walking about. I realized in the dream that I was dreaming. (This is a common occurrence after one has practised dream control.)

There is a large 600-gallon oil-tank against the house, and I walked up to this tank, took a monkey-wrench which was lying upon it, and began to strike the tank vigorous blows. (Remember, this was a dream). The noise of the hammering seemed to startle me—it was so loud—and then I remember moving through the wall of the house and awakening in my physical body. I heard the blows still resounding from the tank, while fully conscious. Three other people, also, testified that they heard the hammering on the tank, each one of these saying that it was exactly as if someone had been pounding upon it with a hammer, and were surprised at seeing no one near it.

When you arouse the crypto-conscious Will by way of the conscious Will, you will find how difficult it is—how hard you must work, to exert your conscious Will—to the point, often, when you "throw up the sponge." That is why you do not attain a thing, often, until you cease your efforts and give up trying. Then the crypto-conscious Will—that superior Will—gets a chance to work on the "stress," and that which you had given up trying to attain "materializes"!

The *passive Will* method arouses the crypto-conscious Will much more easily; that is why the passive Will method of projection of the astral body often succeeds when the active Will method does not. Repetition, of course (*e.g.* developing a habit), is another way fo arousing the crypto-conscious Will.

But the way in which the "force" is manipulated by the crypto-conscious Will is what we do not know; how the crypto-conscious

Will gets hyperpositive, while working within itself, is another mystery; but when it does, or when it gets hyperpositive by working upon an impression from another department of the mind, the " force " it manipulates becomes, so to say, *solid.*

In many respects our minds, our Wills, " force " and " control," function in the same manner when we are *in* coincidence as they do when we are *out.* Notice that astral somnambulism and physical somnambulism are alike; there is astral body levitation and there is physical body levitation—both horizontal, when the body floats about in the air.

There is vertical levitation when the body rises straight up into the air. Home is said to have floated, in his physical body, out of one window and in at another, seventy feet from the ground, in the presence of three eye-witnesses, who were the Earl of Dunraven, Lord Lindsay, and Captain Wynne—all men of honour and repute. Wallace called this a " modern miracle." Sir Arthur Conan Doyle has stated that Home's performance had much to do with his interest in the occult. Sir William Crookes witnessed many of Home's singular levitations. Schrenck-Notzing, at the last Psychic Congress, read a paper concerning a young man in Germany who had practised Yoga, and had been levitated—physically—some twenty-seven times!

Think of the energy which the crypto-conscious mind must be manipulating in order to cause the mass of the physical body to float! Take this same energy and imagine how easily it could manipulate the astral body, which probably weighs a thousand times less than the physical.

When the crypto-conscious Will gets into an active mood, and the subject is free from his physical body, he will move as that Will moves him, and it is not unusual to bound here and there, unable to put the " brakes " on the controlling power. The " brakes," of course, represent the conscious Will.

### THE SEX OF THE ASTRAL BODY

I have been asked on several occasions—even by spiritists who should know better—whether or not one retains his organs of sex in the astral body. Certainly! After all I have said concerning the exact duplication of the counterparts, it seems almost a waste of time to go into this matter; but I will repeat again: the astral counterpart is the *exact duplicate* of the physical body, in every centre and cell.

### INTER-RELATION OF THE PHYSICAL AND ASTRAL COUNTERPARTS

We know that the physical body is shaped, is affected, by physical laws to which we must conform. This being true (and the astral being an exact duplicate of the physical) it is apparent that the

physical body gives the astral body its true form. For aught we know, this may be the purpose of the physical body—to shape our spirit. Christ said: "The body is the temple of the spirit." Andrew Jackson Davis seems to have had a similar idea, for in *The Harmonial Philosophy* he wrote:

"Man's body is the fruition of all organic Nature, and the spirit body is formed by the outer body. The physical body is the focal concentration of all substances; the spirit is the organic combination of all forces. The representation of every particle of matter is ultimately made by man. The body of the spirit is a result brought out by physical organization. I do not mean that the spirit is created, but that its structure is formed by means of the external body.

"The mind itself is not a creation or ultimation of matter, but mental organization is a result of material refinement. The use of a physical bone is to make a spiritual bone, of the physical muscle to make a spiritual muscle—not the essence but the form. . . . The physical ear is animated by a spiritual ear. In a word, the whole outward body is a representation of that which is imperishable."

Again, Davis says: "Spirit is substance and, although not unlike matter, it obeys the law of gravity. Every person's experience is a complete demonstration that spirit is substance, because in each of us it moves the body from place to place. It can even move without thinking, because the hidden spirit-principle is composed of all vital forces. Man's spirit demonstrates its own substantiality by means of its own normal manifestations.

"Although the spirit of man has substance and weight, has elasticity, divisibility and the several ultimate qualifications and properties of matter, yet—as just indicated—it obeys laws which are superior to ordinary gravitation and the known physical forces. The truth is that man's being is duplex. He has two eyes, two brains, two hands, two feet, two sides to the lungs; the human heart is double, and so is each part of the system.

"The double visible structures come from dual invisible principles, and these are male and female. They operate reciprocally, and regulate all action and animation. One contracts, the other expands. These principles together form a unit, imparting one action into the twofold system. . . . The spirit, unlike inanimate bodies, operates upon a positive and negative principle, by virtue of which the spirit holds up the body and the body holds up the spirit. . . .

"If a spirit's organism is substance, then—as substance—it weighs something. When it escapes from the material body, the spiritual body does not weigh more than the sixteenth of a pound, but it continues to absorb the elements of the invisible air until it becomes comparatively weighty, acquiring not only a power of gravitation, but also a power to overcome it. . . . Spiritual doctrine teaches that the innermost man is a Spirit which flows through our

nerve sensations ; . . . . which thinks and reasons, feels better, nobler, purer emotions than the forms, forces and things around it ; which teaches intellect and heart to recognize something higher than the fleeting circumstances whereunto it is harnessed. It is the invisible presence of the Divine in the visible Human."

There you have Davis' idea of the inter-relation of the physical and astral counterparts. The physical body is affected as to its form by physical laws. If, then, the astral body be an exact duplicate, it must also be affected as to its form by the same physical laws. Be that as it may, the theory would not account for the shape and form of a being who died before maturity ; so we must accept the theory that a being can also be shaped in the astral, independent of the physical.

### COMPOSITION OF THE ASTRAL BODY

Another question which is frequently asked me, by many of those who have heard of my out-of-the-body experiences, is this : " Of what is the astral body composed ? " And when I confess that I do not know, they never fail to sneer.

However, the fact that I do not know the composition of my astral body should in no way discredit what I have said concerning it. The truth is that I do not even know the composition of my physical body, and I have had infinitely more opportunity to study *it* than I have my astral body ! Just why a projector, whose trips in the astral are brief, should be expected to solve every mystery —to explain everything which is unknown—is surely a greater mystery still—especially when " spirit scientists " who return do not tell us these things, even after they have been on the astral plane for years.

No, indeed. The fact that I cannot explain the composition of the astral body should not discredit one single thing I have said concerning it. It has been one of my greatest disappointments—that I have not been enabled to discover what the astral body is composed of. But then, it appears that no one else knows, either ! Some refer to it as a " fluidic double." Lodge says it is " etheric." The common belief is that it is not unlike matter—the difference being only in the arrangement of its atoms. This has always been my idea too. Read, *e.g.* what Dr. Henry Lindlahr has said concerning it :

" This life-force is the primary source of all energy—from which all other kinds and forms of energy are derived. It is independent of the body and of food and drink, as the electric current is independent of the glass bulb and the carbon thread though which it manifests as heat and light. The breaking of the incandescent bulb, though it extinguishes the light, does not in any way diminish the amount of electricity behind it.

" In a similar manner, if the physical body ' falls dead,' as we

say, the vital energy keeps on acting with undiminished force through the spiritual-material body, which is an exact duplicate of the physical body, but whose material atoms and molecules are infinitely more refined, and vibrate at infinitely greater velocities than those of the physical-material body. This is not merely a matter of speculative reasoning, but a demonstrated fact of natural science."

" When Saint Paul said : ' There is a natural body and there is a spiritual body,' he stated an actual fact in nature. Indeed, it would be impossible to conceive of the survival of the individual after death without some sort of material body to serve as a vehicle for consciousness, memory and the reasoning faculties, and as an instrument for physical functions.

" Therefore, if survival of the individual after death be a fact in nature, and if the achievement of immortality be a possibility, a spiritual-material body is a necessity.

" Sir Oliver Lodge says that the substance of the spiritual body is ether. This is to me unthinkable. The ether is impalpable and omnipresent. It is, as far as science now knows, the primordial, universal element which permeates and enters into the composition of all matter. But ether alone does not and cannot constitute matter. The atoms of various elements are made up of negative electrical charges, or electrons, whirling around positive centres. . . . This is no doubt true of spiritual matter as well as physical matter. . . . The only difference between the two is that the atoms and molecules of spiritual matter are infinitely more refined and vibrate at higher velocities than the atoms of physical matter.

" The sensory organs of the spiritual body are attuned to these higher and finer vibrations. Therefore, spiritual matter is to spiritual sight and touch just as real and substantial as physical matter is to our physical sensory organs.

" From the foregoing arguments we conclude that modern science verifies the wisdom of Pythagoras, who taught, twenty-five hundred years ago, that all matter is made up of three elements—substance, motion and numbers. According to modern science, the ' substance ' of Pythagoras corresponds to the universal ether, ' motion ' to electricity, and ' numbers ' to the number of electrons vibrating in the atom and to the number of atoms in the molecule." That is Dr. Lindlahr's view of the composition of the astral body.

Although, at the present time, the *exact* composition of the astral body is not known with certainty, most occultists are of the opinion that the time is near at hand when science will solve this interesting problem conclusively. But it will have to be solved in the laboratory, and not, as many think, by a mere projector examining it, while consciously projected. This would be as impossible as it would have been to solve the nature of the physical body merely by observing and feeling the physical body.

### CALCULATED WEIGHT OF THE ASTRAL BODY

A few years ago, at the International Convention of Spiritualists, at Paris, it was stated humorously that the spirit of a man had about as much weight as a flea's whisker! There is a difference of opinion among occultists as to the weight of the astral body. For my part I do not believe that the weight of man's " double " is known, absolutely.

Andrew Jackson Davis believed it to weigh about one ounce. Others say that it does not weigh anything. However, being substance, the astral body must have some weight. In this connection, let us consider the experiments of two Dutch physicists—Drs. Malta and Zaalberg Van Zelst, of the Hague, in their endeavour to ascertain the composition and structure of the astral body.

They constructed an instrument, extremely complicated in character, which they called a " dynamistograph " ; and, by means of this instrument (they claimed) they were enabled to obtain " direct " communication with the spirit world, without any medium at all! In other words, they put this instrument in a room by itself, observed its actions through a small glass window, which had been cut in the wall, and the instrument was thereupon manipulated by apparent spiritual intelligences, and long " communications " were spelled out, by means of a lettered dial, at the top of the dynamistograph.

There is a book, in French, entitled *The Mystery of Death*, which gives a long account of these experiments. Mr. Carrington has summarized it in his *Modern Psychical Phenomena* (chapter, " Instrumental Communication with the Spirit World "). From this article I abstract a few paragraphs which deal with the astral body—the existence of the astral body having been established by their experiments.

They, being physicists, said to themselves, " Let us investigate and determine the exact physical and chemical structure and composition of this body—its molecular arrangements and activity—and discover, if possible, its exact composition, as we would any other body." Their conclusions—arrived at as the result of a long series of experiments, which we cannot now stop to summarize—were these :

" The body is capable of contraction and expansion, under the action of the Will—that is, the Will of the astral body—the expansion being about 1.26 mm., or about 1/40,000,000 of its own volume ; its contraction being much greater—namely, about 8 mm., or 1/6,250,000 of its volume. Its specific weight is about 12.24 mgs. lighter than hydrogen, and 176.5 times lighter than air.

" The Will acts upon this body mechanically, causing it to expand (rise) or contract (descend) as the action takes place. It is thus subject to the law of gravitation. There is an $x$ force (unknown

force) which holds the molecules of this body together. The atoms composing this body are extremely small, widely separated and heavy. The internal density of the body is about the same as that of the external air. If the pressure of the air outside the body be increased, that inside the body will increase in exact proportion. . . . The weight of this body was also calculated, and found by them to be about 69.5 gr.—approximately 2¼ oz."

These results, I may say, agree more or less with certain experiments conducted by Dr. Duncan McDougall—of Haverhill, Mass.—some years ago, in which he weighed a number of patients dying from consumption, at the moment they died. He placed the cot, containing the patient, on a delicately balanced scale—so that the patient (bed and all) was weighed ; and at the moment of death the beam of the balance went up and struck the upper arm suddenly.

The weight thus lost was calculated, and was found, in four out of six cases, to be between 2 and 2½ oz. This seems to be a rather interesting confirmation of the Dutch experiments. It also seems to show us that the astral body is, in a sense, a material thing—very tenuous, probably, but still material in one sense.

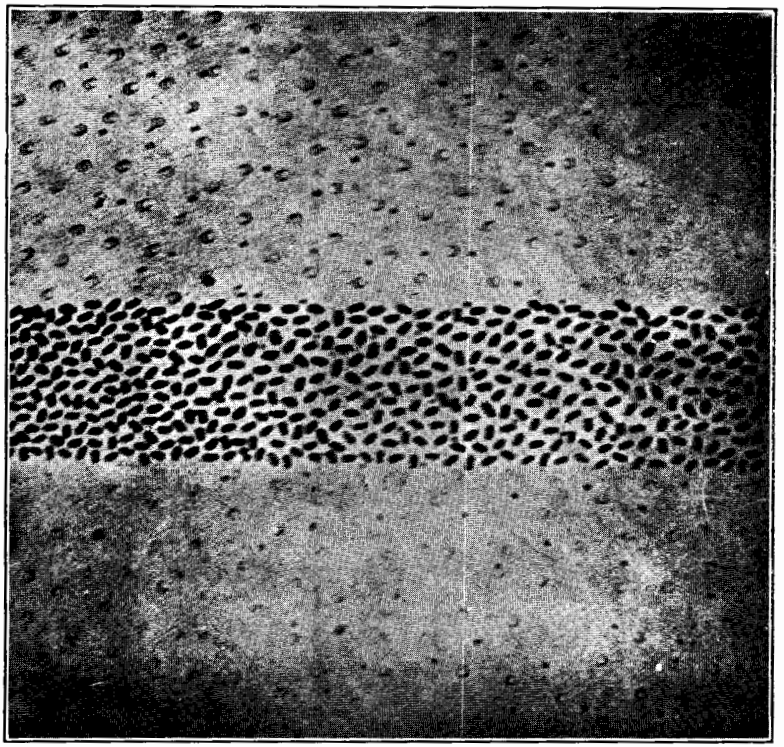
### THE CLOTHING OF THE PHANTOM

Phantoms of the dead and phantoms of the living have been seen on many occasions by mortal beings. One of the (negative) arguments often employed by sceptics is that the phantom is *clothed*—the seers usually describe the attire of the entity—therefore (they say) it was but hallucination ; for, while the physical body might have its astral counterpart, the physical clothing could not—consequently (many sceptics claim) the phantom, if it did appear, must be nude.

It is perfectly natural that the sceptic should advance this argument and press the believer for an explanation. And the believer might say to the sceptic : " Where did the baby get his clothing when he became a resident of the physical world ? Were not his clothes provided for him ? " The sceptic replies in the affirmative ; and the believer maintains that the phantom's clothing can be provided for him also.

I have been asked on several occasions to state what light I can give upon this subject of the phantom's attire, and I must admit at the outset that it is very little. I can only make known what I have observed. As to the *creation* of the clothing, I know no more about that than I do about the creation of my physical body or my astral body.

But one thing is clear to me—the clothing of the phantom *is created*, and is not a counterpart of the physical clothing. The absorbing question to my mind is this : *How* are they created ? For, whenever I was clothed in my projections, I invariably asked



ATOMIC STRUCTURE OF THE ASTRAL BODY

According to Drs. Matla and van Zelst. The *small* black dots represent the atoms of the body.

myself what the clothing was made of, where it came from, how it came, what it looked like.

I believe that I have already stated that I usually sleep in scant attire, in order to offset depressing dreams and consequent depression of the astral body, should I project. On the other hand, should the occasion call for it, I would sleep in pajamas. It is very curious to observe the way in which astral duplication is established; and nine times out of ten I awaken in the astral body with everything so perfectly duplicated that I do not realize that I am out of my physical shell—until I begin to move, or try to make contact with objects (physical) about me.

It would be safe to say that, if the testimony of every person who had died could be given us, the majority of them would state that, on awakening in the astral body, they thought they were in the physical body! This shows us how completely the physical world is duplicated in the astral. All this must, of course, be governed by some superior Intelligence within the individual.

Peculiarities of our entire lives are established for us in the astral. That is one of the mystifying things about the astral world. If one has remained aloof from the crowd, he will find himself in a similar condition when awakening, or when first living in the astral.[1] Most of my life has been spent away from association with the crowd, and I find that I am in that same condition when awakening in the astral—seldom meeting with anyone. This may seem strange to the reader, but nevertheless it is true.

This is but one example of how a lifelong habit may be continued in the astral. Besides this, there is the duplication which is established at the time of projection (temporary or permanent) when one awakens and finds everything duplicated. Under this category (duplication) comes the clothing of the phantom.

I have noticed that, as a rule, if my physical body were clad in a certain garb, my astral counterpart would be clothed in an identical garb. I say *as a rule.* But again, there have been many exceptions to that rule—which demonstrates the eccentricities of the controlling intelligence! Sometimes the physical body will be clothed, and the astral body will be clothed in a different manner, *e.g.* a sort of flimsy, gauzy white. This is not at all unusual, and is perhaps the reason why " ghosts " have invariably become identified with white garments.

Sometimes this astral garment is mistaken by observers for an " aura," and sometimes the aura is mistaken for the garment of white. There is a distinction. . . . One can be nude in the astral body and the aura would then act as clothing. In fact, it is my belief that the clothing is formed from the aura. At times the aura is more dense than at other times; it also seems to collect in some

[1] From the records of haunted houses and localities, it appears that hermits very often become earthbound.—S.M.

spots more densely than in other spots—causing the phantom to take on a blotchy appearance—really hideous. Of course, this is only as he appears to the observer, not as he really is.[1]

No one need worry about awakening in the astral and being abashed because he is nude, for his aura surrounds him, and no sooner does he begin to think about his clothing than he will discover that his thoughts have already formed or materialized clothing for him. Thought *creates* in the astral, and one will appear to others as he *is* in mind. In fact, the whole astral world is governed by thought.

On one occasion, I noticed the clothing forming itself out of the emanation surrounding my astral body, when only a few feet out of coincidence, and the clothing was exactly like that covering my physical body. On another occasion I awakened and found myself moving along at the intermediate speed. A very dense aura surrounded me—so dense, in fact, that I could scarcely see my own body. It remained so until the phantom came to a stop, when I was dressed in the typical ghost-like garb !

One can awaken, from unconsciousness, in the astral, and find that he is already clothed ! Thus, it is evident that the same portion of the subconscious mind which establishes duplication also causes the clothing to be brought into being, from astral substance. It is plain to be seen (by anyone who has ever experienced a conscious projection) that the *conscious* mind does not necessarily create the phantom's attire—as many seem to think.

The clothing *is created.* Of that there can be no question. It is created by the inner mind, as thought-forms are created—even by the conscious mind. As to the process of the actual creation itself, I know nothing, for the same reason that I know nothing as to how physical matter was created. But, as I have observed it, the clothing seems to form out of the coloured aura which surrounds the astral body ; that is, when one sees the clothing form (and it does so quickly—instantaneously) it seems to form by the aura growing very dense, close to the body.

I remember several instances in which I have been dressed in the astral—when only a moment out of coincidence. My mother has seen me, on several occasions, while I have been out of the body. A few times I have been conscious at the same time, and saw her—at the moment she saw me. At other times she has seen me prowling about the house in the dead of night, when I have been quite unaware of the fact, *i.e.* unconscious in my astral body.

She always described the clothing I had on at the time, and although, as I have said before, the phantom is usually garbed in raiment which duplicates that which the physical is wearing, she

[1] Elliott O'Donnell, in his *Ghostly Phenomena* (p. 4) describes a " ghost " he once saw, having " a huge, flat face, covered with fulsome-looking yellow spots about the size of a threepenny bit." The nude body was covered with similar spots.—H.C.

did not know, on many occasions, which suit of pajamas I had on, and she verified her impression afterwards. I could never begin to tell of all the experiences and experiments of this nature which have taken place within my own home—most of them occurring when no prearrangements had been made by myself; in other words, on most of the occasions when I was "seen" they were unintentional projections—which eliminates all possibility of hallucination induced through "expectancy and suggestion."

Some contend that nude spirits do not exist. This is folly. Spirits dress according to custom, and to the customs of the geographical locations in which they have lived. We have nude and scantily clothed races here on the earth-plane. Similarly, we have them on the astral plane.

As to the clothing of the phantom, one writer has said:—"Where did Christ get his clothing when he appeared after his death? The account distinctly says that the soldiers divided his raiment among them by casting lots."

Incidentally, my own observations in this matter of the phantom's attire coincide in part with what Caroline D. Larsen has to say on this same subject, in her book, *My Travels in the Spirit World*. She says:

"As the astral body is an exact copy of the physical, so men and women remain men and women in the Spirit World. All their characteristics and peculiar masculine and feminine qualities remain unchanged. Spirits, like humans, wear garments. . . . The appearance of clothes is effected in the following manner: From every spirit emanates a strong aura, a pseudo-phosphoric light. This aura is completely controlled by the mind. Out of this substance is moulded the vesture of the body.

"At first, right after death, the moulding in most cases is an unconscious act. For no sooner is a spirit separated from the physical body than it is in some manner dressed, even though the garment be only a sort of a shroud. But as the mind gains control of itself, the act of dressing becomes a conscious act, and the fashion of the wearing apparel is largely governed by the individual's taste.

"Hence, just after death, when the mind is still completely dominated by earthly ideas and habits, the spirits generally effect the fashions of the clothes which were worn previous to passing over. So, the first thing to catch my eye, in my first wandering in the astral, was the strange spectacle of spirits who appeared as mortals in earthly raiment walking everywhere.

"In the Spirit World, the colour of the aura defines the quality of the spirit. All darker colours denote a low state of development. As the spirit progresses upward the colours of the aura become continually brighter. These aura colours, of course, determine also the colour of the spirit garment. Hence the character, quality and development of the spirit are denoted by the colour of the garment."

### "AS A MAN THINKETH"

All this reminds me of another point—perhaps the most difficult of all to comprehend concerning the phenomena of astral projection: It is that everything in the astral plane seems to be governed by thought—by the mind of the projector. As a man thinks, so is he! When I think of trying to convey just what this implies, I almost give up in despair and realize how insignificant is my ability to express myself. So I can only say again—as one *is* in his mind he becomes in reality, when he is in the astral body.

If you ever learn to project consciously, you will be amazed at the response which follows your thoughts. You will see that half the time you cannot think fast enough. I suppose that after one has lived on the astral plane for a time he overcomes this. Most of the time, however, even before you can complete a thought, you have already attained what you are thinking about.

In speaking of her own experiences, when out of the body, Cora L. V. Richmond has said: "I became more and more aware that the *whole* of me, released from the fetters of the bodily senses, could perceive and receive perfectly the answer to every question—even before its complete formulation in thought."

It seems almost unbelievable, but the subconscious Will can bring about the result before the conscious thought is completed. You may think of going to a friend's home, and, before you have the thought completed, you are there! The subconscious Will naturally gets the best of the projector much of the time, but the more one projects—which also means the longer one remains in the astral—the more his conscious Will becomes its own master again.

One can move along a street in the astral body and think: "What's going on inside that house?" Instantly one finds oneself inside, or one may merely *see* inside, or one can go inside wilfully. That is how uncertain everything is on the astral plane; one can never tell what may happen!

### PURGATORY

Marvellous as the Astral may seem, it is in another sense in a condition of "muddlement"; that is why no two have the same experience, for the very things which are true on one occasion, in one particular condition of mind, would be entirely different on another occasion, when in a different mental state. It seems that the mind *creates* its own environment—yet the environment is *real!* This condition could not possibly last indefinitely; it is a sort of purgatory wherein one must learn to think correctly.

You could no more get out of this condition by incorrect thinking than you could "buy" your way out with money; for your wrong thoughts create their own environment. This "place" we are speaking of (I have loosely termed it the astral plane) is here upon

earth, in the earth's atmosphere. Perhaps you think there is no significance in what is commonly called " purgatory," but that term seems very fitting for the lower astral condition.

So far as higher astral conditions are concerned, I know nothing of them. A few mediums claim to have been projected into various planes and sub-planes of the astral world, and give specific information concerning each of these planes and sub-planes. But I have never had a conscious projection when I was not upon earth—as much so as I am in the flesh, yet intangible to all earthly things. Some tell me that I am not " developed " enough ; that if I were I should not be in such a condition, when projected. To hear some mediums talk, one would think that they were so perfect that, at death, they would at once awaken on the Twentieth Plane ! I am afraid many of them are sadly mistaken !

No one understands the astral world ! No one could understand it. It is too complicated. What holds true on one occasion is anything but true on another occasion. The astral world is a subject for speculation, for argument, and many different theories concerning it have been advanced by different cults.

The general belief is that the astral plane is composed of seven planes and seven sub-planes. I make no apology for admitting that I know nothing whatever about the truth of this sevenfold scale of planes, which are said to represent the One Astral Plane. Many projectors assert that " guides " show them and explain all these things to them. But these guides must have no liking for me—for I have never yet seen one of them !

In every conscious out-of-the-body experience I have ever had, I have never seen anyone but the earthly things I have always seen. I have seen astral phantoms among the earthly, but none whom I would choose for a guide ! I have been told that one must be " highly developed " in order to get out of the earth's atmosphere ; perhaps that is why I do not see the marvellous things others tell about, while projected.

At any rate, I have always projected in the earth's atmosphere, and I believe that practically everyone will awaken, in the astral, in the earth's atmosphere, which I call " purgatory." What takes place beyond this purgatory I do not know ; however, there are several books on the market, by projectors who claim to have penetrated into the Higher Realms, and there are also countless volumes treating of life after death, which any interested reader can procure.

There is one thing I *do* know, however, which is that, in the earth's atmosphere—in this purgatory of the dead—are the astral entities who haunt the earthly ; that is, there are many phantoms of the dead living on the earth plane, but they are intangible to physical things.

Modern Spiritualism holds that the Spirit merely sojourns in the

astral, and that it will continue to progress ever onward, into higher and higher realms. There is another school which maintains that the astral world exists, but that these phantoms of the dead are merely waiting there (in the astral) to be reincarnated—to dwell in the flesh again.

Catholicism, throughout the ages, has held to the doctrine of " purgatory." In this respect the Catholic Church approaches the teachings of Spiritualism more nearly than any other religion; " purgatory " in either case being but a temporary, intermediary state wherein the " spirits of the dead " are prepared for a more permanent life. Curiously enough, both Catholics and Spiritualists maintain that souls can be helped, in this purgatorial existence, by the prayers of the living.

In the purgatory of the dead, the mind of the phantom regulates its condition of being; its habits and desires hold it in their grip. The phantom must learn to think correctly, for a man's thoughts govern him.

### THOUGHT SUSTAINS THE ASTRAL BODY

It is thought which sustains the astral body! Do you think that the astral phantom walks upon the floor of a house because the floor holds him up? No! Never that! He is independent of the floor; he does not make contact with the floor at all. Yet he can walk upon it! Why? Merely because his thought sustains him.

He has always walked upon floors in the physical, and, through force of habit, thus learned in the physical—the habit rooted in the subconscious mind—he is sustained. The habit of walking upon a floor permits a phantom to do that in the astral—holds him on the line of the floor. So, the desire to walk upon an upper floor could sustain the phantom and allow him to do that. The subconscious Will regulates the weight of the astral body, causing it to rise, to fall, or to remain at any given elevation. The conscious Will can do the very same thing also.

All this can never be explained by mortal mind—how thought creates or makes " reality " in the astral world. Imagine walking upon the upper floor of a house, as if that floor sustained you, and yet not making contact with the floor! You would naturally suppose this would be a strange sensation. But it is not. In fact, it is unnoticed by the phantom; but if one begins to think about it —as I have, many times—down through the floor one goes. Why? Merely because the projector thinks that the floor, not making " contact " with him, cannot sustain him!

One goes along, unconsciously walking in this manner, because the subconscious Will, through habit, actually holds the body in its position. You do not think of walking in the physical, do you? Neither do you in the astral. It is habit; in other words subconscious expression. Similarly, when you walk upstairs and down-

stairs, in your astral body, you are not aware that you are not actually stepping upon the stairs. But think of it, and down you go!

All this has a striking resemblance to the Bible story, in which Christ walked upon the water—his thought sustained him; but when Peter, who stopped to think about it, tried to do so, down he went! There is not the slightest doubt that Christ could do this. He could do it in the physical body by levitation. He could do it in the astral body naturally—merely by thinking He could; and His thought sustained Him, as thought will sustain each and every one of us when we depart from our physical anchors.

One more case to illustrate how erratically the mind can function in the astral. As a rule, in our earthly life, we dodge automobiles —at least we try to dodge them—while crossing streets. It has become a habit with us to look, before crossing a thoroughfare, and wait for approaching vehicles to pass.

Now, I remember one occasion when I was projected in the astral body and walked down the street. I was about to cross to the other side, but stopped to see if a car might be coming! At the same time, I knew positively that cars could not harm me, but would pass right through me. Force of habit! Yet again, on other occasions, I have never stopped to see if cars might be coming which would run over me, should I cross the street.

Similarly, one will dodge other persons, at times. One may be walking along the street, and, on meeting someone in the flesh, will dodge unconsciously. On the other hand, one will at times pass right through earthly people—never think of colliding with them. All of which goes to show that (in the astral) what happens on one occasion may not happen on the next; it all depends upon the dominating thought in the mind—conscious or unconscious.

Speaking of passing through earthly beings, this is a thrill indeed when one does it for the first time! It has been said that, when this occurs, the earthly being feels a chill. I do not know whether this be true or not; but I doubt it. The astral being feels nothing at such a time; yet it is a real thrill to pass through beings material!

There are no words to express the feeling of "prodigiousness" which overwhelms the projector, when he becomes perfectly conscious in the purgatory of the dead—sees earthbound phantoms, rides upon the air, sustains himself by thought, passes through material beings and objects (which offer no more resistance than the air itself) and listens to the "chatter" of those who suspect not his presence.

And "chatter" it seems, too; for, when one is in such a state, with the miraculous all about him, how trivial seem the commonplace subjects of everyday discussion! No wonder that the dead soon forget to listen to the constant chatter of the earthly!

And yet, for all the marvellous things upon the astral plane, it does feel good to get back into the physical body again and "touch."

Touch! If one could only " feel " things in purgatory! That is the " hell " of it, speaking seriously! It is a wonder to me that some of the case-hardened, earthbound phantoms, under a super-stress of habit or desire to make " touchable " contact, do not go insane. There is but one cure for this condition, and that is to turn away from the earthly—to " will " to break the stress of habit and desire to make contact with the earthly.

### EARTHBOUND PHANTOMS NOT NUMEROUS

Earthbound phantoms are not as numerous as one might suppose. One of the greatest possible mistakes is to believe that, the instant one is outside his body, he sees thousands of spirits all about him. This is not the case, for although there are some, they are not numerous. Usually, one never sees a spirit during projection. Usually he finds himself alone—a stranger in a strange land, and yet a familiar land. It is said that, on the streets of large cities, hundreds of astral phantoms mingle with the flesh and blood beings.

Some will tell you that you can see vast distances, when projected and conscious in the astral body. This, like everything else, is not always true. In fact, one can scarcely answer one single question concerning the astral plane without saying, " sometimes this is true and sometimes it is not true."

One might project and encounter one condition, interiorize again, and think he knew all about the astral; yet he would know only about that particular condition which he experienced. Because of these innumerable conditions, many stories concerning the astral world are contradictory; what one medium sees and hears and tells us, another will reject, because he has found a different condition. This is true also of spirits. The mind of one spirit will be at variance with that of another.

While upon the subject of earthbound phantoms, permit me to quote another experience I once had. (I could quote experiences enough to fill another book, but have tried to give only those which shed light upon the different aspects of the phenomenon.) I might entitle this:

### AN ENCOUNTER WITH AN ASTRAL FIEND

In 1923, a man living in my home town died of cancer of the stomach. This man's wife was well acquainted with my mother, and, a few days after the funeral, chanced to be talking to her. She (the wife of the dead man) confided many things to my mother, and told her the real character of her husband, F.D. He had been a brute—" all bad "—according to her story; and some of the things which were said concerning the dead man aroused within me a hatred of him. I remember very clearly standing back and taking in the conversation between this woman and my mother, and how my " blood boiled " with rage against the dead man.

This conversation took place about 7.30 p.m., and by 9 o'clock I had forgotten the incident. That night, on going to sleep, I experienced a conscious projection. I had undergone the primary stages very perfectly, landing upon my feet just outside cord-activity range, and I was free. I walked ahead a few steps, then stopped to look back at my physical body. (One seldom fails to do this !)

My eyes encountered an ominous spectacle—a terrifying sight. There stood F.D., glaring at me like a maniac. I shall never forget the savage look upon his face as long as I live. I knew instinctively that he meant revenge, and was frankly terrified. I did not know what to do, but before I had time to do anything he leaped upon me ! We fought for a few moments—he getting the better of me, as he cursed and beat me with all his might.

His strength seemed greatly superior to mine, at the time, but in a moment I suddenly realized that my controlling power was pulling me " in." When this power came to my rescue, F.D. seemed like a mere pigmy in strength, for I moved steadily toward my physical body—he clinging on to me as I did so. When I was inside cord-activity range, even greater power seemed to overwhelm me.

I was raised into the air horizontally, in spite of all the fiend's efforts to hold me, pulled to a position directly over my physical body, and *dropped*—a drop that caused probably the most severe repercussion I have ever experienced—as I became physically alive again. I was throughout as conscious as I am this very moment—as you are, reading this account. Sceptics may say that this was a nightmare ; but I know when I am conscious, and I know what is real when I am conscious. It was no nightmare ! It was real ! It was as real as any tussle with a flesh-and-blood devil could be.

Was it Luther who claimed to have had a tussle with a devil ? Who knows ? Perhaps he did ! Although I have never read them, I have been told that there are other accounts in spiritistic literature not unlike this one.

## CHAPTER XV

### OBSESSION

AND this brings us to the subject of "obsession." There is a dispute among the spiritists themselves as to whether or not earthbound phantoms—phantoms in purgatory—can exert evil influences upon mortal beings. The present writer is a staunch believer in spirit obsession. It is inconsistent indeed for spiritists and occultists to maintain that good spirits can influence earthly minds, when those minds get into the right condition; but that evil spirits cannot do so, when the mortal's mind gets into the wrong condition.

Modern science does not accept, as true, the doctrine of spirit obsession, claiming that all cases of so-called spirit influence are really only cases of diseased mind and body—requiring for their cure proper medical attention. Experienced Spiritualists, however, know that, while many cases of apparent obsession may be accounted for in this manner, there are also cases of real obsession by less developed, disembodied spirits; and as great a psychologist as Prof. Wm. James said, shortly before his death:

"The refusal of modern enlightenment to treat obsession as a hypothesis to be spoken of as even possible, in spite of the massive human tradition based on concrete experience in its favour, has always seemed to me a curious example of the power of fashion in things 'scientific.' . . .

"That the demon theory (not necessarily a devil theory) will have its innings again is to my mind absolutely certain. One has to be 'scientific' indeed to be blind and ignorant enough not to suspect any such possibility."

Prof. J. H. Hyslop, in his *Life after Death* says: "I have asserted that the explanation of this case is obsession, spirit or demoniac obsession, as it was called in the New Testament. Before accepting such a doctrine, I fought against it for ten years, after I was convinced that survival after death was proved."

The case referred to is the following, thus summed up by Dr. Hyslop:

". . . Here is a case of dissociation caused by a parent's brutal act that results in a form of multiple personality which the physicians regard as incurable and certain to terminate in the insane asylum in death. It was variously diagnosed as paranoia and dementia præcox, but, under the patience and care of a clergyman, was cured,

and the girl made a perfectly healthy person, capable of carrying on a large poultry business, and serving as vice-president of a poultry association in the country where she lived, presiding over its meetings with intelligence and coolness. . . .

" Then, when she was cured, experiments with a psychic appear to show that it was a case of spirit obsession, with the identity of the parties affecting her proved. Mediumship begins its development as a means of preventing the recurrence of the evil obsession. This mediumship proceeds along with a normal and healthy life."

And speaking of the consequences of such a belief, this author further says : " The chief interest in such cases is the revolutionary effect in the field of medicine. It is possible that thousands of cases diagnosed as paranoia would yield to this sort of investigation and treatment. It is high time for the medical world to wake up and learn something."

In " The Case of 89," which I related earlier in this book, under the heading " Duplicate Sensibility and Obsession," we have a most unusual example of the obsession of an earthly being by an astral phantom. If the Bible be true, it appears that Christ himself was an advocate of the belief in evil-spirit obsession, for in not a few cases he demonstrated his ability to " drive out the devils " from afflicted persons. St. Paul, too, believed that evil spirits could influence earthly beings as well as good spirits.

Some phantoms obsess intentionally ; others do so unknowingly. Often the phantom is himself obsessed, as in the case of " 89." The stress of earthly desire is so strong, in the astral, that the only wonder is that thousands are not obsessed by these earthbound entities, who are trying to get back into material bodies to appease their desires. Needless to say, the intelligences which obsess earthly persons are phantoms in purgatory.

Some very striking cases of obsession—in which the obsessing entities gave remarkable evidence of their own independent existence—are to be found in Mr. J. Godfrey Raupert's books : *The Dangers of Spiritualism, Modern Spiritism,* and *The Supreme Problem ;* as well as in Dr. Peebles' *Spirit Obsession : The Demonism of the Ages.* A unique discussion of the subject is to be found in Dr. C. H. Carson's pamphlet on *Obsession ;* while some very striking cases, presenting all the external evidences of the historic phenomena, have come under the observation of Mr. Carrington.

*Thirty Years Among the Dead* is a book on " obsession " by Dr. Carl Wickland. It is interesting to note that Dr. Wickland has an Institution in Los Angeles, Cal., in which scores of " obsessed " patients are cured every year—by treating them along regular spiritualistic lines ; while a number of our modern writers and investigators are coming to the conclusion that genuine spiritual " obsession " is indeed a fact.

The greatest objection which I have heard advanced against the

practice of astral body projection is that, while the phantom is exteriorized from the body, a foreign astral entity might be able to inhabit the physical mechanism, and prevent the real owner (the projector) from getting back into his own body again! What the probability of this type of obsession is I confess I cannot say; however, it is my belief that somewhere there is a flaw in this contention, which is so often advanced by spiritists, and that there is a reason why this type of obsession is not likely to occur.

Indeed, if an earthbound entity had only to get into the physical mechanism, while the astral body was withdrawn, each night hundreds of people would become victims; for each night there are hundreds of people exteriorized—travelling in their dream bodies, whether they are aware of it or not. Surely we cannot say that earthbound entities would not take advantage of this fact, and seize control of the vacated physical mechanism! No doubt many of the so-called dangers of astral projection are greatly exaggerated.

While psychologists ascribe all cases of dual or even multiple personality to dissociation, or "splits" within the subject's own mind; many prominent Spiritualists contend that many such cases are merely instances of spirit obsession. To my way of reasoning, the Spiritualists have by far the best of the argument; they have a logical explanation as to where the foreign consciousness comes from, and can show where that consciousness is developed. But the psychologists, it appears, cannot always give a satisfactory explanation as to how this secondary consciousness develops; and some of the explanations advanced by them are anything but plausible.[1]

We know, of course, that *all* so-called "obsession" is not necessarily spirit obsession, and that the subject's own mind can at times obsess him, in itself.

### THE AKASHIC RECORDS

There is a widespread belief that, once a person is projected from his physical body, into the plane of forces, or the astral plane, he is at once possessed of the faculty of seeing both past and future. In all my conscious projections, however, I have seen only the present—just as I see only the present (but remember the past) as I write this account.

It is claimed that, somewhere in the plane of forces, there is a record of everything which has ever been said or done, and that, under certain conditions, one can "read" this Record. Although

[1] It is to be remembered that even orthodox psychologists and the most scientific investigators have, at times, had doubts as to the sufficiency of the ordinary psychological explanations of such cases. Thus, in writing of the "Watseka Wonder" (Lurancy Vennum), Dr. Hodgson stated that, in his opinion, the case belonged to the "Spiritistic Category." (*Journal* S.P.R., Vol. X, p. 103). And Dr. William M'Dougall was similarly forced to the tentative conclusion that "Sally"—in the Beauchamp case (Morton Prince: *The Dissociation of a Personality*) was also a "Spirit." See his discussion of "The Case of Sally Beauchamp," *Proceedings* S.P.R., Vol. XIX, pp. 410-31, especially p. 430.—H.C.

I have never seen them—the Akashic Records, as they are called—and although I have never seen the future either, *while conscious*, I have, while partially conscious, in the astral body, lived through events which had not yet occurred in my physical life. I shall tell of this presently. First, allow me to summarize what others have said of the Akashic Records.

The Akashic Records are not contained within some great Book, but are impressions of every word, scene and action which has ever occurred, in the Universal Ether or "Astral Light." This should not be so great a marvel, however, for we have an example of it in our own memory. Stored away, somewhere, is the record of our past. Dissect the brain, and you find no trace of what we call "memory"; yet, every time you recall a past event, you have proof that somewhere this record lies hidden and invisible. Where, then, is the memory? Is the Akashic Record so much more mysterious than your own memory?

Astronomy teaches us that light travels at the rate of more than 186,000 miles a second. There are fixed stars, so far distant from the earth that light which left them thousands of years ago is only now reaching us. We can look at a distant fixed star, but we do not see it as it *is*, or where it appears to be, but we see it as it *was* hundreds of years ago—when these light-rays left it.

Of this subject, Mr. Carrington has written:

"It takes an appreciable time for light to travel these vast distances; even at the rate of 186,000 miles per second. (That is about seven and a half times around the earth in one second!) According to such calculations, it would take about eight minutes for light to reach us from the sun.

"Now, if you were looking at the sun, you would see it at that moment (apparently) but you do not see the sun as it is now, but as it was eight minutes ago; and you do not see the sun as it is now until eight minutes hence; so that, if there were a horse galloping on the sun, and you could see it, you would not see that horse galloping until eight minutes after he finished the race!

"Theoretically, if the sun were moved farther away, and you could still see what was going on there, light, instead of taking eight minutes to reach us, might take a year, and then you could see things as they were happening a year ago. Now, some of the stars are so far distant that it takes hundreds of thousands of years for light to reach us, travelling at the rate of 186,000 miles a second! (They calculate distances, astronomically, by what they call 'light years'—that is, the distance which light can travel in one year—and this is the *unit* of calculation! Some stars are half a million light years away!)

"All of which leads up to this point: Supposing something were happening on our earth, and a being, there in space, were sufficiently far away, looking at our earth, to see what was happening here a

year ago—that is, light leaving the surface of our globe and travelling outward into space, would reach that point in space one year from now. Very well! You perform a certain action; a year hence this theoretical onlooker would see that action—*i.e.* it is recorded there a year from now—or a hundred or a thousand or a million years from now—it all depends upon the distance—how far away he was placed.

"So, if you could get *far enough* away in space, there would always be a time, theoretically, when you could see that action, being recorded in the ether. So that every stone put in place on the Great Pyramid is now being put there—at a certain distance in space. The 'creation' of the world can now be seen in space—at a certain distance!"

We still see the record of stars which went out of existence hundreds of years ago. The light vibrations, set in motion long ago, still exist after their source has disappeared! Are the Akashic Records more mysterious? The universal ether is said to have a true record of everything which has ever been; and the Hindus say that if one were developed properly, he could read these records.

Swami Panchadasi, who is said to be a master of the art of astral projection, says:

"By travelling to a point in time, on the fourth dimension, you may begin at that point, and see a moving picture of the history of any part of the earth from that time to the present—or you may reverse the sequence by travelling backward.

"You may also travel in the astral, in ordinary space dimensions, and thus see what happened simultaneously all over the earth at any special time, if you wish.

"As a matter of strict truth, however, I must inform you that the real records of the past . . . exist on a much higher plane than the astral, and that which you have witnessed is but a reflection (practically perfect, however) of the original records.

"It requires a high degree of occult development in order to perceive even this reflection in the astral light. . . . An ordinary clairvoyant, however, is often able to catch occasional glimpses of these astral pictures, and may thus describe fairly well the happenings of the past."

So much for the Akashic Records, which this writer has never had the pleasure of observing!

### ENACTING FUTURE EVENTS IN THE DREAM BODY

We have already learned how one can live over events (which have happened in the past) in the astral body, during a projection-dream. Frequently the future-contemplating mind will cause the (projected) dreamer to live through events which have not yet happened in the material world.

Of course, one can have a future-contemplating dream in which the dream body does not act out the apparent action; but it fre-

quently happens (especially to those inclined toward projection) that a future-contemplating dream takes place in which the astral body *does* participate. I have had many such experiences—awakening from a dream and finding myself acting it out in the astral body. The following is a simple example, which took place several years ago:

I dreamed that I came out of the front door of my home and started to walk up the street, on my way to school. (To get to the school-house I could go in either one of two ways; one, a direct route, leading through the residential district; the other, leading through the business district. On returning to school, after my noonday meal, I almost invariably went through the residential district—the shorter and more direct route.)

In the dream, as I walked along the street, I heard someone calling me, and, turning round, saw one of my friends who lived several blocks beyond my home, running to catch up with me. He was in my class at school; and as we walked along we discussed the problems of the afternoon session.

Finally, we came to the place where the trail branched—one running through the business section, the other through the residential district. I started to walk along the latter route and expected my friend to go that way too. But he said, "Come on, let's go through the town, we've plenty of time!"

So we went by way of the path which led through the business section. I stopped to look into one of the store windows and, seeing a pair of socks there which struck my fancy, I entered and purchased them. Then we walked on, toward the school building. As we advanced through the park I saw a boy, whom I recognized at once, coming toward us. As we met, he came very close to me and spat upon one of my shoes; then, with a gesture, said, "tee-hee," and ran. This boy was a mischief in reality, too!

It was only a short distance from this point to the school building, and as we continued moving toward it, I became more and more awake, it seemed, and realized, even before full consciousness came, that I was actually walking through this park. I then awoke in the astral and found the action true; but the persons melted out of the scene, and I was there alone in my astral body.

It was several weeks after this that the occurrence actually took place; everything occurred in the same order as it had happened in the dream. I left home on my way to school; my friend hailed me; we walked to the fork in the trail, where he persuaded me to go through the town; I saw the socks in the store window and purchased them; we went through the park and met the small boy—the same boy I had seen in the dream; and, as he was approaching, I said to my friend: "This kid's going to spit on my shoe." And he did—saying "tee-hee" and running.

From this you can see that the astral body acted out an event

which did not occur in the physical world until several weeks later. To give one more example :

In the spring of 1927, I awakened one night in the astral, and found myself in a strange place—an unusually attractive park. I looked about me, observed its characteristics, and noted many special features, as well as its general aspect. I noted particularly a high rocky wall, and two small bridges crossing a stream.

I had no memory of ever having visited this particular place, nor did I know where the place was. Neither could I remember the trip back to my physical body. It was two months later when, on a trip with a friend, I accidentally entered a park in a town about fifty miles from my home, and discovered that it was the same place I had formerly visited in the astral !

I could quote many experiences similar to this one, but they would be irrelevant. In fact, scarcely a week goes by without some future-contemplating dream ; and occasionally I become conscious in the dream—only to find that I am acting out the contemplated action in my dream body.

I have observed that, when one does have a future-contemplating projection-dream, it nearly always begins with some routine action. That is, the dream begins with some routine action, and runs off into another channel ; or the dreamer enacts something which he is in the habit of doing every day, and then certain novel aspects of the action which have *not yet happened* are dreamed about. For example, in the experience I have just related, I dreamed first of my daily routine—going to school—and then certain incidents which had not yet occurred were dreamed and acted out.

Usually, after I have experienced such a dream, it " materializes " during the day following the dream ; but again, as in the cases just given, the action did not happen in reality until several weeks after the astral body had enacted it. Again, my astral body may have enacted many, many future-contemplating dreams, of which I know nothing—for one does not always remember a dream, and a projector does not always awaken in a dream. It is to be regretted that we cannot find some method of dreaming future events at will !

Sometimes, in a projection-dream, the subject may be in some strange place, and be *almost* conscious, and see what is taking place there ; but, on awakening in his physical body, he does not know for certain that the events *really did* take place, but attributes them —if he recalls them at all—to nocturnal phantasy. He may never hear that the events *really did* take place and does not know that the dream was more than mere phantasy.[1]

[1] See, in this connection, the remarkable book by W. J. Dunne, *An Experiment with Time*, in which he not only narrates a number of cases of this character, but tells how he succeeded in obtaining prophetic dreams at will, and tells his readers how they may obtain them too !—H.C.

### MANY CLAIRVOYANT DREAMS ARE MISTAKEN FOR ASTRAL PROJECTIONS

One must not be deceived into the belief that the dream body acts out every dream. It does not! Many believe that, during every dream, the astral body projects and enacts the dream. The astral body does not even respond to some dreams, but lies at rest without action. One may dream while the astral body is in coincidence with the physical body, and there will be no action on the part of the astral body. One may dream while the astral body is in coincidence with the physical, with resultant action of the body—physical somnambulism, in other words.

On the other hand, one may dream while the phantom lies motionless in the zone of quietude; or he may dream and act out the dream in the astral body. And again, one may dream and the astral body will project and enact the dream in its true *locale;* or one may dream the same dream, and the astral body will enact the dream close to the physical body—the mind creating the environment, or the *locale,* exactly as it appears in reality, in the distance. One may dream of events which are happening at some distant place, without ever being projected there, just as a clairvoyant may see things happening at a distant place, without being actually projected there.

Undoubtedly, there are many accounts on record which are said to be examples of astral projection which are not astral projections at all. The following is an interesting experience of this type, and is recorded by the S.P.R. It is related by a correspondent of the Society:

"One morning in December, 18—, he[1] had the following dream, or, he would prefer to call it, revelation. He found himself suddenly at the gate of Major N. M.'s Avenue, many miles from his home. Close to him was a group of persons one of whom was a woman with a basket on her arm; the rest, men, four of whom were tenants of his own, while the others were unknown to him.

"Some of the strangers seemed to be assaulting H. W., one of his tenants, and he interfered. I struck violently at the man on my left, and then with greater violence at the man's face on my right. Finding to my surprise, that I had not knocked down either, I struck again and again with all the violence of a man frenzied at the sight of my poor friend's murder. To my great amazement I saw my arms, although visible to my eye, were without substance, and the bodies of the men I struck at and my own came close together after each blow through the shadowy arms I struck with.

"My blows were delivered with more violence than I ever think I exerted, but I became painfully convinced of my incompetency. I have no consciousness of what happened after this feeling of unsubstantiality came upon me. Next morning A. experienced the

[1] The incident is narrated in the third person.

stiffness and soreness of violent bodily exercise, and was informed by his wife that, in the course of the night, he had much alarmed her by striking out again and again with his arms in a terrific manner, as if fighting for his life.

" He, in turn, informed her of his dream, and begged her to remember the names of those actors in it who were known to him. On the morning of the following day (Wednesday) A. received a letter from his agent, who resided in the town close to the scene of the dream, informing him that his tenant had been found on Tuesday morning at Major N. M.'s gate, speechless and apparently dying from a fracture of the skull, and that there was no trace of the murderers.

" That night A. started for the town, and arrived there on Thursday morning. On his way to a meeting of magistrates he met the senior magistrate of that part of the country, and requested him to give orders for the arrest of the three men whom, besides H. W., he had recognized in his dream, and to have them examined separately. This was at once done.

" The three men gave identical accounts of the occurrence, and all named the woman who was with them. She was then arrested and gave precisely similar testimony. They said that between eleven and twelve on the Monday night they had been walking homewards together along the road, when they were overtaken by three strangers, two of whom savagely assaulted H. W., while the other prevented his friends from interfering. H. W. did not die, but was never the same man afterwards ; he subsequently emigrated."

Although the foregoing account might be considered a good example of astral projection, it is anything but that. In fact, the subject's astral body was not even out of coincidence, for the next morning he was suffering from the soreness and stiffness of violent bodily exercise, and was informed by his wife that, in the course of the night, he had struck out again and again with his arms in a terrific manner, as if fighting for his life.

This is a case of physical somnambulism, in which the subject merely dreamed of what was taking place at a distance. The astral body could not be projected to some distant point, outside the physical body, and the latter still be active. So, I say again, do not be deluded into the belief that the dream body enacts all dreams outside the physical body, or that one cannot see the same events, without projecting, which he could see if actually projected.

There are only two ways in which one can know that he is actually projected in his dream. Either, some clairvoyant would have to see the astral body of the dreamer ; or, the projected dreamer would have to become fully conscious at that place. Dreams in which the subject *believes* he is at a distant place should never be put on record as astral projection-dreams, merely because they *seem* very real. In many cases of physical somnambulism, the subject

has been able to describe distant scenes, and tell precisely what is occurring there. Physical somnambulism and astral projection cannot occur simultaneously in the same subject.

Akin to distant-point vision is what might be called immediate-environment vision, in which the dreamer sees occurrences which are actually happening in his immediate environment, and even in the room wherein he sleeps. Such dreams usually occur in the day-time, during a midday nap ; not infrequently just an instant before the dreamer awakens. For example, one may dream that a certain person is at the door, and will awaken an instant later and find that the person in question really *is* at the door, etc.

### DREAM CONSCIOUSNESS IS NOT THE REAL CONSCIOUSNESS

Hence, we see that there is a *dream consciousness* which is not the *real* consciousness. Volumes of " astral-projection experiences " are on record in which the subject was merely in a state of *dream consciousness ;* and it is a fact that many people—even those who have had out-of-the-body experiences—believe that this is the only consciousness there is. It is for this reason that most of the accounts said to be real conscious projections are of a more or less visionary character.

This point should be understood : There is a dream consciousness, in which the subject sees precisely what he would see if *really* conscious, but with more or less phantasy involved. I could write a whole book of experiences of this type—yet how could I be certain that these were, after all, astral body projections ?

That a dreamer, in a clairvoyant dream, can see scenes and events which are occurring elsewhere on the earth plane—and believe he has really projected to that place, is a fact. Many investigators know this to be true. I know it to be true also. One can see events and scenes, in his dreams, which are taking place upon higher planes, and believe that he has projected into these spirit planes, when he actually has not done so.

This is, in fact, the way in which much information concerning " spirit-life " has been obtained by individuals who assert that they have been into the higher spirit realms. They have not actually been projected into these realms ; they merely believe that they have—because of the apparent reality of the clairvoyant dream—just as many believe that they have been projected to some distant earthly point, when they have merely seen that place in the clairvoyant dream.

It is important to remember this : During sleep one can often see distant earthland scenes and occurrences without projecting—and yet *think* he actually has projected, and also see spiritland scenes and occurrences and *think* he has projected. But this is *not* real, conscious, astral projection. It is no more to be confused with astral

consciousness than it is with physical consciousness—which is the same consciousness. There is no comparison at all ; one is a dream, the other is a state of real consciousness.

No one who has ever had a true, conscious projection is likely to believe that a clairvoyant dream is a conscious projection ; and, on the other hand, anyone who has ever experienced a real, conscious projection knows that true consciousness is not to be confused with dream consciousness. Suffice it to say that one can exist apart from his physical body as fully alive and conscious as he can *in* the physical body.

### DEATH IS MERELY A PERMANENT PROJECTION

From our study of astral projection we should now have a fair idea of " the passing " at the time of death ; for, after all, death is but a permanent projection—a projection of the astral body, wherein the subject does not return to animate his physical counterpart.

Most deaths are, without a doubt, unconscious. Dr. Bailie has stated that " all his observations of death beds inclined him to believe that nature intended that we should go out of the world as unconscious as we came into it."[1] And he adds : " In all my experience I have not seen one instance in fifty to the contrary."

There are, however, exceptional cases, in which consciousness seems to be retained to the very last. Sir Benjamin Brodie and others have recorded such cases. Professor Hyslop had a valuable article on the " Consciousness of Dying " in the *Journal* of the S.P.R. (June, 1898). He makes it a point that, in view of this undoubted fact that the patient seems to be conscious of his own passing, and inasmuch as it would be impossible, theoretically, for consciousness ever to be conscious of its own extinction, the appearance is that consciousness is being merely *withdrawn*, and not *extinguished*.

One may consider himself lucky indeed if death takes place while he sleeps, and is not brought about through violence. Violent death is a great shock to the consciousness, and implants the " stress " of the shock in the subconscious mind ; and, in many cases, the victim remains in a condition of semi-insanity, in the earth's atmosphere —as we have seen in several cases quoted in this book. The stress of a violent death, which is put into the subconscious mind, not infrequently causes the victim to live over and over again his death in his astral body—obsessed himself and sometimes obsessing others.

However, it is quite probable that permanent projection (death) and temporary projection are very similar in nature, and that no two persons would have exactly the same experience in " passing " ;

[1] It is interesting to know that there are persons who claim to have been conscious of their own birth. And the present writer is one of them. Warrington Dawson had an article in *Health and Life* magazine recently on this subject.—S.M.

some would pass out of the body consciously ; others would be in a partially conscious condition ; while the majority undoubtedly would leave their bodies while quite unconscious. Some spirits who have returned seem to have had a more or less clear consciousness of " passing." In this connection, allow me to quote a few paragraphs from a reported case, in which a soldier, Private Dowding, describes his own death, through the mediumship of Mr. Tudor-Pole :

" . . . As you see, I hasten over these ' important ' events—important to me once, but now of no real consequence. How we over-estimate the significance of things earthly ! I was afraid of being killed, and was sure it would mean extinction. There are many who still believe that. It is because extinction has not come to me that I want to speak to you.

" Physical death is nothing. There is really no cause for fear. Some of my pals grieved for me. When I went West they thought I was dead for good. This is what happened. I had a perfectly clear memory of the whole incident. I was waiting at the corner of a traverse to go on guard. It was a fine evening. I had no special intimation of danger, until I heard the whizz of a shell. Then followed an explosion somewhere behind me. I crouched down involuntarily, but was too late.

" Some thing struck, hard, hard, hard, against my neck. Shall I ever lose the memory of that hardness ? It is the only unpleasant incident that I can remember. I fell, and as I did so, without passing through any apparent interval of unconsciousness, I found myself outside myself ! You see I am telling my story simply ; you will find it easier to understand. You will know what a small incident dying is.

" Think of it ! One moment I was alive, in the earthly sense, looking over a trench parapet, unalarmed, normal. Five seconds later I was standing outside my body, helping two of my pals carry my body down the trench labyrinth towards a dressing-station. . . . I seemed in a dream. I had dreamt that some one or something had knocked me down. Now I was dreaming that I was outside my body. ' Soon,' I thought, ' I shall wake up and find myself in the traverse, waiting to go on guard.' "[1]

Later, Private Dowding wrote : " When I lived in the physical body I never thought much about it. I knew very little about physiology. Now I am living under other conditions I remain uncurious as to that through which I express myself.

" By this I mean that I am still evidently in a body of some sort, but I can tell you very little about it. It has no interest for me. It is convenient. It does not tire. It seems similar in formation to my

[1] Apparently Private Dowding was ' dreaming true,' *i.e.* dreaming of the action which was actually taking place. He realized also that he was dreaming, and believed that he would soon wake up. This is strikingly similar to dreaming true during temporary projection.—S.M.

old body. There is a subtle difference, but I cannot attempt analysis. . . . Each of us creates his own purgatorial conditions. If I had my time over again, how differently I should live my life ! . . . I neither lived enough among my fellow-men nor interested myself sufficiently in their affairs."

We find many points in Private Dowding's tale which agree with what we have learned from temporary astral projection. Thus, Caroline D. Larson, in her book, *My Travels in the Spirit World*, states that on one occasion she actually witnessed the astral body pass in and out of the physical body (of a dying man) several times and finally leave it. Mrs. Larson tells the incident as follows :

" Mr. G. was well known to both my husband and myself, although it could not be said that we were on friendly terms with him. He was a man who indulged liberally in liquor, a failing which mastered him time and again. Through some special trouble not necessary to state here he lost his head completely and started a career of drink and dope to which he finally succumbed.

" On the night he died, I happened to be out in my spirit body. Passing his home I went in. In bed lay Mr. G. in terrible convulsions caused by an overdose of dope and liquor. Beside his bed stood two men who, I knew, were also trying to do something for him. (This was later verified through the efforts of my husband.)

" Suddenly I saw Mr. G. rise up in his astral body and step out entirely from his physical counterpart. At once he started an eager and thorough search all round the bed for a half-filled bottle of whiskey and a small bottle of narcotics which he had secreted. He found them and endeavoured to lift them to his mouth. Failing in this, an expression of chagrin spread over his face. Then he went up to his body and swiftly he connected with it once more.

" In a short while he again stepped out of his mortal form only to go through the same performance. This he did several times and it was strange to observe that every time he left his body it became still in death and that as soon as he connected with it, it writhed in fearful convulsions.

" Finally he came out for the last time, and just as he started to look for the bottles again he suddenly caught sight of me. Straightening up he looked me full in the eyes with an expression of stupefied surprise. Then turning away, he staggered out of the house completely confused in his mind and ignorant of the fact that he had left behind his physical form which he was never to inhabit again.

" It was significant that each time that he stepped out of his physical body his aura instantly covered him with a dress similar to a sack suit he always wore. But it was of brown colour, denoting the lack of any spiritual development."

Andrew Jackson Davis witnessed more than one death scene, through his ability to see astrally, and has stated that no two deaths are alike viewed either from the physical or the astral plane. In

his *Harmonial Philosophy* he has given the following description of one case which he observed:

"A human being lies on the bed, and is indeed actually dying. It is to be a rapid death. The physical body grows negative and cold, in proportion as the elements of the spiritual body become warm and positive. The feet become cold first. The clairvoyant sees right over the head what may be called a magnetic halo—an ethereal emanation, golden in appearance and throbbing as though conscious.

"Now the body is cold up to the knees and elbows. The legs are then cold to the hips and the arms to the shoulders. The emanation is more expanded, though it has not risen higher in the room. The death-coldness steals over the breast and around on either side. The emanation has attained a position nearer the ceiling. The person has ceased to breathe, the pulse is still.

"The emanation is elongated and fashioned in the outline of the human form. It is connected with the brain. The head of the person throbs internally—a slow, deep throb, not painful, but like the beat of the sea. The thinking faculties are rational, while nearly every part of the person is dead. The golden emanation is connected with the brain by a very fine life-thread.

"On the body of the emanation there appears something white and shining, like the human head; next comes a faint outline of the face divine; the fair neck and beautiful shoulders manifest, and then in rapid succession all parts of the new body down to the feet —a bright shining image, somewhat smaller than the physical, but a perfect prototype in all its details. . . .[1]

"The fine life-thread continues attached to the old brain. The next thing is the withdrawal of this electrical principle. When the thread snaps the spiritual body is free. . . ."

Death, however, is a question which holds but little place in the minds of the majority, and we have discussed it here only in so far as it relates to the projection of the astral body. It never seems to occur to the average individual that some day he is going to die. If the thought (of his own death) does occur to him, he casts it out of his mind as something horrible. This is a curious paradox indeed, when we consider how strong is the instinct of self-preservation in all mortals.

Few philosophers have devoted much serious attention to the question. Mr. Carrington seems to be the foremost writer upon the subject, having written several books upon the nature of death. As Professor Fournier D'Albe, in his *New Light on Immortality* says:

"The twentieth century is too busy to occupy itself much with

[1] One might get the impression from this description that Davis saw the astral body in the process of *creation*, at the time of death. What the seer observed was the etheric body becoming more and more visible to his eyes, through the aura which enveloped it.—S.M.

the problems presented by death and what follows it. The man of the world makes his will, insures his life, and dismisses his own death with the scantiest forms of politeness. The churches, once chiefly interested in the ultimate fate of the soul after death, now devote the bulk of their energies to moral instruction and social amelioration. Death is all but dead as an overshadowing doom and an all-absorbing subject of controversy.

" The spectacle of 2,000,000,000 human beings rushing to their doom, with no definite knowledge of what that doom may be, and yet taking life as it comes, happily and merrily enough as a rule, seems strange and almost unaccountable. The spectacle somewhat resembles that inside a prison during the Reign of Terror, when prisoners passed their time in animated and ever gay converse, not knowing who would be called out next to be trundled to the scaffold.

" Every year some 40,000,000 human corpses are consigned to the earth. A million tons of human flesh and blood and bone are discarded as of no further service to humanity, to be gradually transformed into other substances, and perhaps other forms of life. Meanwhile the human race, in its myriad forms, lives and thrives. . . ."

" Death is a topic on which philosophers have been astonishingly commonplace, . . ." says Professor F. C. S. Schiller, of Oxford University. " Spinoza was right in maintaining that there is no subject concerning which the sage thinks less than about death—which, nevertheless, is a great pity, for the sage is surely wrong. There is no subject concerning which he, if he is an idealist and has the courage of his opinion, *ought* to think more, and ought to have more interesting things to say. . . ."

At one extreme is the Materialist, proclaiming that death means the complete extinction of the individual. At the other extreme is the Spiritualist, maintaining that death is but the beginning of a greater life. And between these two schools of thought there exists an army of cults, religions and creeds, most of them regarding death as a " curse," which has been bestowed upon humanity.

Surely it is not death which is the curse : It is life ! " Life " with its pains, its turmoils and its hardships, is the curse which has been bestowed upon mankind. No future state of happiness is worth suffering for ; nothing can compensate for the pains and torments of life.[1] One must be a Stoic indeed to be able to live in joy on another plane, knowing at the same time that others are suffering on this plane. Such a person, in my estimation, does not deserve to be happy. Is it possible that spirits lose that divine trait, " sympathy " ?

" Oh death, where is thy sting ? Oh grave, where is thy victory ? " is indeed Stoic philosophy. There *is* a sting in death : the dying mother clutching her babe ; the dying father leaving the wolf at

[1] Pure Buddhism ! Pure Mediæval Christianity !—H.C.

the door of his half-raised family ; the lover weeping o'er the cold corpse of his sweetheart—Oh death ! *there* is thy sting ; oh grave ! *there* is thy victory !

For my part I see *life* as the curse. I regret that life exists. No mortal mind can advance even the weakest argument in defence of *life*. I regret that the Materialist is mistaken. I regret that death does *not* end all. I wish that death would bring one long and dreamless sleep. But alas, my experiences have proved conclusively to me that—" dust thou art and to dust returneth "—was *not* written of the Soul.

## CHAPTER XVI

SINCE destiny has willed that we must live in spite of our pessimism ; since there is no extinction of the human mind, even in death, we may as well (and no doubt will profit by so doing) make the best of life and turn our thoughts into more optimistic channels, with the hope that the Riddle of Life, when solved, will far surpass our fondest expectations, and that the dictates of our intelligence (that life is tragic) may prove futile in the distant future. So, let us again turn our attention to astral projection and, by way of conclusion, touch upon a few more or less disconnected after-thoughts which have arisen in my mind and relate to our subject.

### PROJECTION DURING THE SLEEP OF ANÆSTHESIA

We have devoted our principal interest, in the foregoing pages, to that type of projection which occurs during natural sleep, and, I think, discussed hypnotically induced projection enough to become familiar with what has been, and what we may expect to see, accomplished along this line.

We did not, however, more than mention the fact that projection often occurs under the sleep of anæsthesia, and that this field, too, bids fair for further development. An interesting out-of-the-body experience, under the sleep of anæsthesia, is given in *Theosophy, or Spiritual Dynamics*, by Dr. George Wyld.

He had been inhaling chloroform to allay the pain of passing a small renal calculus, when he was astonished to find himself clothed, possessed of normal reasoning faculties, and standing about two yards away, observing his own motionless physical body upon the bed.

He was enabled to understand the significance of the revelation, while standing there, and later learned that others were able to corroborate his experience, which brought him to the conclusion that sensation is centred in the subtle body, and that the effect of an anæsthetic is to drive that body out of its physical abode, thus rendering the latter incapable of feeling pain.

H. Ernest Hunt, who collected the testimony of a number of persons who had undergone out-of-the-body experiences while under the sleep of anæsthesia, states that :

" The tales they tell are essentially the same, and unless one is quite gratuitously to assume that they are all telling lies and, more

wonderful still, the same lie, it is only reasonable to suppose that they tell the truth."

Some of them have assured the writer that they have watched the operations upon their own bodies—as if the tenant had left the house while it was being repaired—and that they were looking downward at the physical body from above it, and that they saw, heard and remembered everything that transpired.

J. Arthur Hill, in *Man is Spirit*, tells of a Miss Hinton who, at the age of seventeen, was put under chloroform in order that some of her teeth might be removed. Her return to consciousness was delayed, resulting in much alarm, but when she did awaken she said that she had been above her physical body, around which those present were gathered, and that she had tried, without success, to talk to them. Supposing herself dead she had wondered why she was not being judged!

Such experiences as these show conclusively that in addition to experiments in astral projection, during natural sleep, there is a wide field for medical experiment through the use of anæsthetics.

### A PECULIAR DREAM

In *Why We Survive*, a fine little book by Mr. Hunt, whom I have just mentioned, a London friend of that author has related a peculiar dream which, incidentally, is in many respects a very common out-of-the-body dream.

"She (the dreamer) found herself, on one occasion—of course in the the dream—upon the roof of a building, and for some reason or other was particularly interested in a cord which she took to be, quite prosaically, a clothesline looped over the roof.

"Curiosity led her to follow-up this line as it went over the edge of the roof and into a bedroom window. It led her to a bed in which lay her own sleeping body, and immediately upon the recognition of this she found herself awake and in her own body once more."

I have had dreams similar to the foregoing many times, and coincidental as it may seem, I too had an inclination to follow what I thought to be a clothesline, which always led me to my physical body. I became so accustomed to this dream that I knew (in the dream) as I followed the line along that I would find my body at the end of it.

I had intended to discuss this typical dream under the heading "Typical Projection Dreams," but allowed more important aspects of the phenomena to predominate in my mind, and thus overlooked it at the time. In this dream one seems to be very inquisitive as to just what the cord is, and where it leads to, and one is always very anxious to follow it back to the physical body.

What is thought to be a clothesline, unwound thread, or what not, in the dream, is, of course, the extended astral cable at its

minimum diameter, and the impression to follow it up is merely another way in which the mind impresses the strolling dream-body to return to its physical counterpart.

### THERE MAY BE OTHER METHODS

I hope that no one, after a perusal of the methods of inducing astral projection given in this work, will form the idea that I have set forth the last word on the subject; for this would not be the case. I have merely unfolded the methods with which *I* am familiar. There may be, for ought I know, valuable information relating to the *modus operandi* in the possession of others. As an example of this, there are said to be several "Metaphysical Societies," in which occultly inclined students may enrol and, when such students have advanced to the degree where they are admitted to the "inner-circle," they then (it is claimed) receive the necessary secret instructions for leaving-their-bodies, visiting spiritual realms, and obtaining therefrom direct information. What method is followed in such Institutions, and what success is derived by their students, I do not know.

Aside from these societies, there are any number of individuals who maintain that they are in possession of occult knowledge which enables them to project in the astral. Whether their methods overlap any which I have given—and I believe that they must necessarily do so—I have never been able to learn. So, again, I wish to repeat that I do not claim to have given the last word on the matter, but only the facts which I personally understand.

### A PROPHECY

We have learned how the astral body is capable of travelling through space, and I believe that the time is not far distant when, through the mastery of certain subtle laws, all of us will be enabled to travel through space *physically*, automatically, and at will, just as the astral is capable of doing. It is true that we have ships-of-the-air; yet physical modes of conveyance will not be perfect until we can move through space automatically. I expect to see many developments, in which the physical body is made to overcome gravity and take on motive force, in the future.

### ALL POSSESS THE POWERS OF PROJECTION

Astral projection is not a gift to a chosen few; every living soul has latent forces at his disposal which merely require the proper manipulation. A prevalent idea is that one who is capable of projecting is one who is gifted with a peculiarly abnormal astral entity, much different from his fellow-beings; but I assure you that the physical body plays as important a part in the phenomenon as does the astral, and usually the abnormality is not existent in the astral body but in the physical body.

### CONCERNING MORALS

While I do not wish to preach on the subject of morals, I desire to point out once more—what has been pointed out in every age—that all of us should strive to lead an honest and good life. It is most important that we guard our thoughts and think no evil of our fellow-beings, for our very thoughts create an astral environment around us, and revenge is a trait not unknown to the dwellers of the astral world.

Let me call your attention once more to the unpleasant "Encounter With an Astral Fiend," which I had, and which resulted merely because I had thought evil toward the man mentioned in the account given. I urge you, especially if you attempt the practice of projection, to heed the warning of Confucius and "speak no evil, hear no evil, see no evil." If you do not, you may meet with experiences which will cause you to believe that the whole atmosphere is filled with enemies. And this brings us to another consideration which is:

### THE DEMON THEORY

The most common and the most effective objection raised against occult science, especially Clairvoyance, Hypnotism, etc., is the demon theory, *i.e.* that all such manifestations are the works of the Devil or of evil spirits. In the past few years a powerful religious organization (with which, no doubt, all my readers are acquainted) has launched a crusade against occult practices.

Some idea of the extent and success of their campaign may be gained by observing the fact that the 1928 edition of one of their books exceeded 3,500,000 copies. And they have published a score of similar books! Their resources seem inexhaustible. They have delivered their lectures over the greatest radio hook-up on earth, and have their canvassers in the most remote of villages.

Besides this there are other strong organizations bent upon a like purpose, as well as individuals, like O'Donnell, who stoutly insist that all occult phenomena are of the Devil's origination! Consequently many investigators of the occult have been turned away from their researches and studies, especially after turning the facts over in their minds and considering the contradictions of mediums and the lack of information imparted by returning spirits.

### CONCLUSION

To all those seeking the truth on this question, *i.e.* whether psychic phenomena are from the spirit of man or from the ingenuities of the Devil, I wish to say that, once you experience the projection of your astral body, you will no longer doubt that the individual can exist apart from his physical body. No longer will you be

forced to accept theories. No longer will you be forced to base your belief in immortality upon the word of the Medium, the Pastor, or the Holy Books, for you will have the proof for yourself—as sure and as self-evident as the fact that you are physically alive.

For my part, had a book on immortality never been written, had a lecture on "survival" never been uttered, had I never witnessed a séance or visited a medium; in fact, had no one else in the whole world ever suspected "life after death," I should still believe implicitly that I am immortal—for I have experienced the projection of the astral body.

# INDEX


A

D'Albe, Dr. Fournier, 231–32
D'Assier, Adolphe, xxiv, 59
Akashic Records, the, 220–22
Anæsthesia, projection during, 234
Astral cable, and umbilical cord, 80–81
Astral Fiend, encounter with an, 216–17
Astral line of force, where contacts, 82–83
Atkinson, W. W., 2, 3
Automatic projection, 185–87

B

Bailie, Dr., 228
Berry, Dr. R. J. A., 68
Bertrand, Rev. L. J., case of, xxviii
Brodie, Sir Benj., 228

C

Cable, astral, 29
Carrington, Hereward, xv–xxxv, 55, 58–59, 63, 68, 69–70, 71–72, 73, 75–76, 78, 88–89, 91, 102, 138, 141–42, 145, 161, 175, 207, 219, 221–22, 231
Carson, Dr. C. H., 219
Catalepsy, astral, 10–11 ff.
Christ's miracles, 79–80
Clairvoyant Dreams *versus* Astral Projection, 225–27
Clothing of the Phantom, 208–11
Collision and astral projection, 17–18
Composition of the astral body, 205–6
Conscious interruptions, 11–12
Conscious mind, the, 20–21
Conscious projection, 5–8
Conscious projection is rare, 163–66
Consciousness, bringing, to the dream body, 106–9
Consciousness during astral projection, 95
Consciousness of Self, developing, 150–52
Consciousness uses up energy, 94
Cord-activity range, 29–34, 74, ff.
Cosmic energy, 86–87
Crookes, Sir William, 203
Crypto-conscious mind, 179–83, 195–203, ff.

D

Dangers of projection, alleged, v–vi, xvi, 163
Davis, A. J., 93, 138, 204–5, 207, 230–31
Dawson, Warrington, 228 n.
Death and Life, 228–33
Delusions of senses, during hypnotic trance, 60–62
Demon Theory, the, 237
Desire, an actuating factor, 116–17
Diet, question of, 161
Distant-point projection, 12–13
Dowding, Private, case of, 229–30
Downer, Dr. W. H., 85
Doyle, Sir Arthur Conan, 203
Dream *versus* Real Consciousness, 227–28
Dream, a peculiar, 235
Dream consciousness not real consciousness, 227–28
Dream control, 71–72
Dream control method of projection, 99–105
Dream delusions, 49–50
Dream world, the, 97–99
Dreaming true, 95–96
Dreams of projection, typical, 155–58
Dual vision, 54–56
Dunne, W. J., 224
Duplicate and shifting motivity, 64
Duplicate sense of touch, 56–59
Duplicate sensibility and obsession, 62
Durville, H., xxv, xxix–xxx

E

Earthbound spirits, 190–91
Earthbound phantoms, not numerous, 216
Eccentricities of the senses, 53–56
Electrocution case, 187–89
Ellis, Havelock, xxi
Enervation, the factor, 123–24
Ephemeral projection, 15–16
Epilepsy, cause of, 52
Evans-Wentz, Dr. W. Y., xxii–xxiv
Experience, necessity for, v–vi

F

Factors which stimulate the subconscious will, 110–16
Fakirs, 77–78
Falling dreams, 41–46 ff.
Familiar *versus* Unfamiliar Places, 120–11
Fasting, foods, etc., 88–94
Fear, effects of, 92–93
Flammarion, Camille, 110
Flapping dreams, 47
Flournoy, Th., 197–98
Flying dreams, 42–43, 46–47 ff.
Foods, fasting, etc., 88–94
Four brains of Man, 84
Fox, Oliver, xxx–xxxiv
Fundamental law of astral projection, 18–19
Funk, Dr. I. K., xxv, xxvii
Future events, enacting, in dream body, 222–24

G

Geley, Dr. Gustave, 86
Goodrich, Miss, vii
Gurney, Edmund, 176, 177

H

Hall, Prescott F., xxv, 28, 89
Hallock, Charles, xxiv
Hamid Bey, 77
Harraden, L. A., 60
Hartmann, Dr. Franz, xxiv
Haunted houses, 121–23
Head snapping, 138 n.
Head thumping dream, 47–48
Heart, controlling, 146–50
Heindel, Max, xvi n.
Hess, Mrs., M. E., 62
Hodgson, Dr. Richard, xx, 220 n.
Holmes, A. C., xxv
Horton, Lydiard H., xxi–xxii
Hunt, H. Ernest, 234–36
Hutchinson, Horace G., xxi
Hypnagogic state, 22–24
Hyslop, Dr. James H., 218–19, 228

I

Incapacity, meaning of, 20, 126–28, 130–32, 145–50
Insanity, 52, 53
Instability, effect of, 51–53
Instantaneous astral projection, 15, 16–17
Intentional and unintentional projection, 19–20
Interrelation of physical and astral bodies, 203–5
Irene, case of, 193–94

J

James, William, 218
Janet, P., 192

K

Ka, the, xxii

L

Lancelin, Charles, xvii, xviii, xxix, 73, 114
Lang, Andrew, xix–xx
Larsen, Caroline D., xxvi, 211, 230
Law, fundamental, 18–19
Leadbeater, C., xxiv
Leaning, F. E., 22 n.
Leavitt, C. Franklin, 154–55
Levi, Eliphas, xxiv
Levitation, 203
Life and death, 228–33
Light, a negative factor, 138–42
Lindlahr, Dr. H., 87–88, 205–6
Lodge, Sir Oliver J., 65–66, 81, 205, 206
Lombroso, C., 138

M

McDougall, Dr. Duncan, 208
McDougall, Prof. William, 220 n.
Material objects sometimes moved by phantom, 121–22
Materialization, xl
Matla, Dr., 207–8

Mead, G. R. S., xxiv
Mental body, the, 157 n.
Methods of projection, other, 236
Metronome incident, xxxviii–ix
Morals, concerning, 237
Morbidity, and projection, 14–15
Moses, William Stainton, 175
Myers, F. W. H., xix, xxv, xxviii

N

Nervous temperament, subjects of, 73–74
Nocturnal paralysis, 22, 23
Noises, effects of, 34, 96–97

O

Obsession, 218–20
O'Donnell, Elliott, 210 n.

P

Palladino, Eusapia, 65–66
Paracelsus, xxiv
Passive will method of projection, 168–71
Passive will, the, 166–68
Peibles, Dr., 219
Personal experiences, xxxiv–v
Pfuhl, Carl, 67
Phantom without feeling, at times, 59–60
Phantoms of the dead, dominated by "stress," etc., 121
Phantasmal object, dream of, 48–49
Physical objects, moved, 200–1
Pineal gland, 84–85
Piper, Mrs. L. E., xx, xxii, 138 n.
Pituitary body, 85–86
Positive (minor) factors in projection, 133–37
Powell, Major A. E., xxiv
Prana, 90–91 ff.
Prince, Dr. Morton, 220 n.
Projector cannot get lost, 74–75
Projection, all possess powers of, 236
Projection dreams, 37–41
Projection, dynamization, of 152–54, 171–72 ff.
Projection to water, 161–2
Projection, types of, 11
Projections, some typical, 173–78
Prolonged projection, 74
Proper dream will project the phantom, 101–4
Prophecy, a, 236
Purgatory, theory of, 212–14
Pythagoras, 206

R

Raps, produced at will, 65–67
Raps, produced during a dream, 201–3
Raupert, J. Godfrey, 219
Recharged, during projection, 75–77
Repercussion noises, 137–38
Repercussion of the astral body, 34–36
Repercussion, telepathic, 142–44
Richmond, Cora L. V., 76, 77, 212
Route the phantom travels, 26–27

S

Schiller, F. C. S., 232
Schopenhauer, 93
Schrenck-Notzing, Dr. von, 203
Sensation and emotion, 24–25
Sex, of astral body, 203
Sexual desire, and astral projection, 119–20
Shine, M. Gifford, xxiv
Silver Cord, xvi
Sleep, and energy, 22–24, 68–71 ff.
Somnambulism, astral, 11
Spinoza, 232
Stress, phantom governed by, 117–19
Stress, the proper, 125
Stress of routine, how to instil, 158–59
Stress of thirst, how to instil, 159–61
Superconscious projection, a, 183–85
Symptoms of astral exteriorization, 27–29

T

Telekinesis, 195–203
Telepathic repercussion, 142–44
Thirst, and astral projection, 128–30
Thought sustains the astral body, 214–16
Three moving speeds, the, 13–14
Tudor-Pole, 229–30
Turning over in the air, 83–84

V

van Eeden, Dr. F., 55, 56, 72
van Manen, Johan, xxiv
van Zelst, Zaalberg, 207–8

Vibration, of astral body, 3–4
Victims of violent death, 189–94
Vishita, Swami Bhakta, 85, 90–91

W

Waite, A. E., xxiv
Walsh, Dr. William S., 20, 22, 37–39, 40, 41, 43, 69, 128, 130
Weight of astral body, 207–8
Wickland, Dr. Carl, 219.
Will, what is ? 154, 55
Will, passive, the, 166–68
Wiltse, Dr., case of, xxvii–viii
Witchcraft, 58, 59

Y

Yoga, 91 ff.

Z

Zone of quietude, the, 69 ff.